

W. S. Thorpe 23/3/71 1/24/c  
Bot at Kelly's sale

ROTE OR MYRROUR OF CONSOLACYON AND COMFORTE,  
black letter, woodcut, the corners of a few leaves repaired  
in facsimile (sold therefore with all faults), else fine  
copy, in morocco extra, covered with antique blind  
tooling, g. e. by W. Pratt, EXTREMELY RARE  
Wynkyn de Worde, 1530

From W. S. Thorpe's Sale 307

549 Rote (The); or myrrour of consolacyon and comforte.

[Colophon.] *Thus endeth the Rote or myrrour of consolacyon and com-  
forte. Lately imprinted and amended in many places where ony faute  
was by Wynkyn de Worde, dwellynge in Flete strete, at the sygne of the  
Sonne, 1530. 4to, Black letter, with curious old woodcut on title,  
morocco extra, blind tooled sides, gilt edges, by Pratt, 15s. 15s.*

Some leaves at the end are very carefully repaired, and a few words restored in facsimile; the volume is otherwise in good condition, and forms a fine specimen of Wynken de Worde's press at a very moderate price. It is one of the very rarest of his impressions, and is at the same time a valuable specimen of the popular religious teaching in England in the pre-Reformation period.

K In Camb V Liby

late

"Plate III. (6): R<sup>to</sup>, March 20-31; April 1-14. V<sup>so</sup>, April 15-30; May 1-10.

"Plate IV. (5): R<sup>to</sup>, May 11-31; June 1-5. V<sup>so</sup>, June 6-30; July 1.

"Plate V. (4): R<sup>to</sup>, July 2-27. V<sup>so</sup>, July 28-31; Aug. 1-22.

"Plate VI. (3): R<sup>to</sup>, Aug. 23-31; Sept. 1-18. V<sup>so</sup>, Sept. 19-30; Oct. 1-14.

"Plate VII. (2): R<sup>to</sup>, Oct. 15-31; Nov. 1-9. V<sup>so</sup>, Nov. 10-30; Dec. 1-5.

"Plate VIII. (1): R<sup>to</sup>, Dec. 6-31. V<sup>so</sup>, Jan. 2-26.

"Saints' days, emblems, and market days, signs of a simple and primitive type. As yet I have found no Runic calendar commencing the year in the manner of this one. It is a very valuable specimen of its kind. I ought to have mentioned that the line occupying the middle of each side represents the dominical letters (week days); the line above it, the golden numbers; the line below it, the emblems. A later hand has been at work on the calendar here and there."



10-30;

6-30;

22.

19-30;

10-30

le and  
com-  
valuable  
ne line  
letters  
below  
lendar



**The rote or myrrour of  
consolacyon and cōforte.**





There begynneth a lytell treatyse/the whiche is called  
the Boke of myrrour of consolacyon and conforzte.



De multas tribulationes oportet introire in  
regnum dei. Thus sayth the apostle saynt  
Paule in the boke of actes & dedes / that is  
to say in englyshe. By many tribulacions  
we must entre in to the kyngdome of god/  
wherfore all those that entende to come in to the kyng-  
dome of heuen / must pacyently take tempozall tribula-  
cyon. For that is the waye thyder by the ordynaunce of  
god. And all those that moost pacyently take theyr tribus-  
lacyon / they shall haue theyr moost cōsolacion. For saynt  
Paule sayth in the seconde epytyle to the Cozynthyans.  
Sicut socij sumus passionis : sic erimus consolationis.  
That is to saye / lyke as we are parteners in trybula-  
cyon / so shall we be parteners in ioye and consolacyon.  
Thus tribulacyon is bytter / but the ende that it byn-  
geth to / is moost swete & delectable. And remembraūce  
of that euerlastyng sweteness maketh faythfull soules  
swetely to take mater of tribulacyon. Tempozall aduersi-  
tye and trouble profyteth nothyng to the rewarde of  
the eternall ioye / but yf it be pacyently taken. Thus pa-  
cyence maketh tribulacyon profytable. And the profyte  
of tempozall prosperite cometh of the vertue of mekeness  
wherby prosperite is lytell set by. The perfyte pacyent  
herte maketh moche of aduersite / and the perfyte meke  
hert setteth lytell by tempozall prosperite / & lytell ioyeth  
therin / but rather soroweth / bycause he fereth that he  
blyeth not perfyly accordyng to y greate pleasure of god  
the goodes of this prosperite. Yf thou aske me why our  
lozde wyll gyue these tempozall goodes to suche as he

knoweth that are wretched synners and blesse them euill.  
Answer. One cause is / to shewe his perfyte & haboun  
daunt goodnes / Whiche gyueth good thynges not onely  
to suche as be good / but also vnto suche as are euill and  
wretched synners / & to gyue vs ensample to folowe hym  
in doyng good for euill / as he byddeth in the gospel of  
Mathewe. Loue your enemyes sayth he / and do well to  
suche as do euill to you / & praye for suche as pursue you  
& speke euill of you. Yf ye do thus / than ye may knowe  
that ye are pfyte in vertue / lyke as your father in heuen  
is perfyte / and maketh the sonne to gyue lyght as well  
to euill men as to good men. And maketh the vnrigh  
t wyse men to haue profyte of the rayne as well as the  
ryght wyse men. And this is a greate cōforte to take pa  
cyently tribulacyon. For yf we wyll for the loue of our  
lorde god breke our owne frowarde herte for to wyne  
loue of god / and loue suche as trouble vs / and praye for  
them / & do good agaynst euill / than we haue one of the  
greatest tokens that we are perfyte in the syght of god  
as his owne children & folowers of hym / Whiche thinge  
yf we wyll remembre vs / is moost ioyfull to vs. Also it  
maketh vs to be moze pacyent yf we dewly remembre  
godes that we haue receyued of god / the goodes of na  
ture / as wytte / eloquence / semelynesse of body / as helth /  
beaute / & goodes of fortune / as golde / syluer / cloth / lyue  
lode / and how we haue mysperdyd them synfully / and  
how pacyently he hath suffred vs longe tyme to abyde in  
synne / to the entent that synally remembryng his good  
nes / his pacyence & longe suffrynge / we sholde turne to  
hym / wherfore whan he scourgeth vs yf we remembre  
how wel we haue deserued it / we shal by his grace moze  
perfytly be agaynst it. Our lorde gyueth good thynges



as helth/rychesse and prosperite to euyll men & women/  
 that remembrynge his kyndnes they sholde be the moze  
 moued to penaunce & sozynes whan they se they haue of-  
 fended so kynde a lorde whiche so gentyllly calleth them  
 of his greate goodnes. And he sendeth oft tymes tribula-  
 cyon to good folke whiche are not perfytly good/for they  
 take not thankfully tribulacyon / but somtyme grudge  
 vnder þe rodde of chastysment/wherfore he kepeth them  
 styll vnder the rodde tyll they be so accustomed therwith  
 that they can take it pacyently. Thus by his kyndnes  
 he bryngeth euyll folke to penaunce / & by his sharpnes  
 he bryngeth good folke to pacyence. Also he gyueth pro-  
 sperite & goodes of this worlde to good men & women/  
 to nouryshe them & cheryshe them in his loue / lyke as  
 the father telleth the chylde to folowe hym by a fayre  
 apple. He sendeth also tribulacion to euyll folke/to make  
 them drede hym. And thus the good folke he bryngeth  
 to loue by worldly prosperite / and euyll folke he bryn-  
 geth to drede by aduersite.

**O** Because why our lorde wyll that good folke haue  
 aduersite & tribulacion is this/bycause that euyll  
 folke shall not thynke þe tribulacyon is so euyll that our  
 lorde accepteth it nought/ne loueth them which hate it/  
 for they se the contrary/that those whiche be moost in  
 vertue haue moost tribulacyon/as our sauour whiche  
 neuer dyd synne/had moost bytter payne and trouble.  
 Also his blessed mother/his apostles and his discyples.  
 And lyke wyse now in these dayes / suche folke as our  
 lorde loueth best/suche he sendeth moost sorowe in theyr  
 herte / & moost payne or labour in body / with þe whiche  
 in the begynnynge they grutch / but fynally they are



taught to suffre it swetely / and to gyue thankyngeſ to  
our lord therof / Whiche by tribulacyon delyuereth them  
from greate synne / and byngeth them to greate grace  
in this worlde / and ordeyneth for them plentefully the  
pleasure perpetually & glozy of the lyfe that is to come.  
He gyueth also y goodes of this lyfe to ſuche as be wret-  
ched and ſynfull lyuers after theyr owne wyll / and not  
after the wyll & lawe of god / bycauſe that good men and  
women ſhall not ſet theyr hert to moche on theſe goodes  
Whiche they ſe that wretched people haue with the ha-  
tred of god / but that they ſhall loue thoſe goodes moſt  
Whiche haue none ſuche as be good / and are ſpecially  
beloued of our lord. And theſe are the goodes of vertue  
Whiche bynge vs to the haboundant rycheſſe of y ryall  
empyre of heuen. The good ſoules ſet lytel by the bayne  
proſperite of this worlde / for it is tranſytozy / and rather  
occaſyon of vice than of vertue / and they ſe that they are  
gyuen to them onely well to diſpence / & that they haue  
no lordſhyy in them but onely uſe / and that they ſhall be  
ſtraytly examyned & gyue accounte how they haue vſed  
them / and by the ryghtfull iudgement of god they ſhall  
haue greate punyſſhement in this lyfe / or after this lyfe  
for euery thyng that they myſpende. Wherfore theſe  
faythfull ſoules haue more fere thā fauour / more payne  
than pleasure in greate poſſeſſyon of worldly goodes /  
they are not inflated ne exalted in them ſelfe by pryde in  
proſperite. For amonge great poſſeſſyon of worldly and  
bodily goodes they fynde them ſelfe ryght pooze in the  
ghoſtly goodes / Wherfore yf the worldly proſperite / ry-  
cheſſes and honours be taken fro them / they are not caſt  
downe by ſorowe / for they knowe y our lord hath lent it  
them onely as longe as it pleaſeth hym / Wherfore whan

the worldly goodes go / they thynke it is of his ordynance  
Whiche ordeyneth euery thyng to the best to suche sou-  
les as are wyllinge to lyue accordyng to his wyll with  
an obedyent hert / these knowe that it is for the best that  
he taketh them awaye / and therfore they blesse hym /  
Wherfore losse of worldly prosperite troubleth lytell the  
soules of good folke. The synfull folke thynke that they  
are very lordes of temporall goodes / and that they may  
spende them after theyr owne pleasure / hauyng lytell  
regarde or none to the wyll of god. And in these goodes  
they put theyr moost felicitye & pleasure / Wherfore they  
be hygh and proude in possession of these / and in losse of  
them they are cast downe in to greate sorowe and payne  
and the more sorowe they haue in losse of them / the more  
corrupte & bycious loue they had in hauyng of them.  
Our lord also gyueth worldly goodes to synfull folke /  
for yf he sholde stryke euery synfull man and woman  
with the stroke of sharpe tribulacyon as soone as they  
haue synned / than they sholde thynke that all synnes  
were punysshed in this lyfe / and that there were no pu-  
nysshment for synne ordeyned after this lyfe / Wherfore  
our lord Iesu Chryst suffreth many one for to lyue in  
this lyfe to theyr owne pleasure / and to multiply synne  
at theyr pleasure and to his displeasure / hauyng no pu-  
nysshment in this worlde / bycause we shal vnderstande  
that it is reserued to y other worlde / for god is so ryght-  
full that he may leue no synne unpunysshed / Wherfore  
ythen these synners are not punysshed in this worlde /  
there must nedes be done punysshment after this worlde  
And it shall be to harde to abyde that tribulacyon / Wher-  
fore well is them that haue in this lyfe theyr tribula-  
cyon / for this is lytell or no thyng in regarde of that.



Also some synners in this lyfe haue greate tribulacyon  
and punysshement / and sprecyally suche as be comynly  
knownen of Wretched lyuynge / and one cause is / that  
other shall be aferde to folowe them by example of euyl  
lyuynge / and another is / that we may se in this lyfe  
that our lord god taketh greate dyspleasure with the  
lyfe of suche as be Wretched / yf he sholde punyssh no  
synne in this lyfe / than it sholde be thought that he ly-  
tell forsed of the lyfe of man / ne gaue none attendaunce  
thereto. Also yf he wolde gyue no temporall goodes vn-  
to suche as aske them of hym / it sholde seme that they  
were not in his power. And yf he sholde gyue temporall  
goodes vnto echone that asketh them / vnderstandynge  
that they be so greatly desyred in this present lyfe / the  
people wolde rather serue hym for goodes of this lyfe  
than for goodes of the lyfe that is to come / Wherfore to  
some he gyueth welthe and prosperite / and vnto some  
he gyueth aduersite. Wherfore suche as aske temporall  
prosperite and receyue it of our lord / they may se that  
he may gyue it / but yf they set theyr hertes more vpon  
it than vpon the prosperous lyfe that is to come / they  
shall neuer after this lyfe haue prosperite / but perpe-  
tuall tribulacyon and aduersite. Also suche as be louers  
of god and vertue / and haue in this lyfe payne and ad-  
uersite / our lord hath ordeyned in the lyfe to come for  
to haue greate prosperite. And suche as he seeth that be  
blynded with temporall prosperite / he sendeth to them  
the temporall aduersite / bycause that they sholde lytell  
make of this lyfe / where as they suffre so greate tribu-  
lacyon / and make moche of that lyfe / wherby they shall  
receyue the greate prosperite of that flourynge felicitye  
the whiche neuer shall fade by aduersite / but euer shall



be a lyke fresshe without ende in eternite. Thus who so  
wyl haue that prosperite/they must take paciently and  
thankfully this aduersite. For the profyte of payne and  
tribulacyon is in the maner of well takynge therof. The  
good these & the euill these the whiche were crucyfied  
with our sauoure Jesu Chryst suffred one maner of  
payne/ but the good these toke it faythfully & paciently/  
and therfore it brought hym to y blysse that neuer shall  
haue ende. The euill these toke it not faythfully ne pa-  
ciently/ and therfore it no thyng dyd profyte to hym to  
delyuer hym fro synne/ and to procure grace for to brynge  
hym to the glozy. Oftentymes the paynes that dyuerse  
persones suffre is lyke/ but the takynge of it is not lyke/  
therfore one persone is purged by payne/ and the other  
is broken & hurte therby/ for that one taketh it pacient-  
ly and thanketh god therof/ and that other grutcheth  
therwith and forgeteth god/ and so the payne that they  
suffre is lyke/ but the sufferers are not lyke/ for that one  
hath vertue with the payne/ and that other hath vyce/  
lyke as in one fyre golde glistereth/ and the grene blocke  
smoketh/ and vnder one fleyle the whete is purged and  
the chaffe is broken/ so one maner of payne or tribula-  
cion purgeth the pacient/ and fyleth and destroyeth the  
vnpacient. The good man or good woman loueth and  
thanketh god therof/ for it is his werke/ and they praye  
to hym that it may stande them for theyr purgatozy/ for  
all maner synne cometh of vyce/ and all maner payne  
cometh of god/ to the more profyte of those that desyre to  
loue hym more than all y wytte of mortall man can tell/  
the euill man or woman grutcheth with god/ & thyn-  
keth lytell what profyte that he hath ordeyned to them  
by payne and tribulacyon.

**T**here is no tēporall payne that any chryſten ſoule ſuffreth in this lyfe but they deſerue it well and moche more/bothe for offences that they do in them ſelfe and alſo agaynſt theyꝝ neyghbours. There is no man nor no woman that lyueth ſo innocently & ſo vertuouſly in this lyfe/but many tymes they offende in not doynge after ryght and reaſon/ but after þ̄ euyl deſyre of theyꝝ fleſhe. Notwithſtandynge that by the ſpecyall grace of our lord Jeſu Chryſt there are many the whiche lyue longe tyme without deedly ſynnes/ & do no greate myſcheuous dedes/ for whiche myſcheuous dedes & for punyſhement of the which our lord fulfylleth the worlde with greate batayle/peſtylence/ & greate hunger/ & many greate tribulacyons/ & yet they can not excuſe them but they do many venyall ſynnes/ the whiche deſerue more punyſhement of the rygour of ryght wyſnes than any that is felte in this lyfe. And yf it were ſo that any man or woman lyued without ſynne of them ſelfe/ yet they lyue not without ſynne in dayly cōuerſacyon with theyꝝ neyghbours/ for with theyꝝ neyghbours they lyue not alwaye as they ſholde do/ excytinge them to vertue by wordes and example. Alſo whan they here or ſe them offende/they correct them not as they ought to do by brotherly charite. For ſomtyme of ydelnes they wyll not ſtudy ne remembre in theyꝝ mynde how they myght ſay or do to the correccyon of theyꝝ neyghbour. And ſomtyme they are aſhamed to ſpeke to them/ſerynge þ̄ they ſhold be rebuked agayne/eyther in lyke thynges or in worſe/ or for couetyſe þ̄ they fere yf they ſholde ſpeke they ſhold diſpleaſe/ & by that they ſhold loſe ſuche thynges as they deſyre to haue/ or they ſholde loſe therby ſuche thynges as they haue. Neuertheleſſe every man is not bounde to



correcke other folke Whan he seeth them offende / for per-  
auenture yf he speke openly to hym amonge many / he  
sholde make hym worse than he was before / Wherfore  
yf his mynde gyue hym that he myght more profyte at  
another tyme / than he may without offence cease tyll  
suche tyme that he thynke he sholde more profyte. But  
euery man that seeth his neyghbour offende / and deme  
in his mynde that by his speche he myght refozme hym  
he is bounde to speke to his refozmacyon. And bycause  
they do not so / notwithstandinge they lyue vertuously  
to them selfe / yet they deserue to haue payne and tribu-  
lacyon accordyng to the ryghtwysnes of almyghty god /  
Wherfore euery man ought pacyently to take tribula-  
cyon / for yf ryghtwysnes of god wyll that it be so for caus-  
les the Whiche oftentymes are knowne onely to hym.

**T**ribulacyon for it selfe is not to be desyzed / but for  
the profyte that groweth therof / and for the spe-  
ciall helpe that the soule hath therby / for yf synfull soule  
is refozmed and restored to the loue of god by the well ta-  
kyng of tribulacyon / Wherfore the soule Whiche hath  
offended god / and wolde be gladde to wyne his loue /  
agayne it may be glad Whan he sendeth it tribulacyon  
and payne / for therby they may wyne his loue. And  
for this cause sayth the prophete Dauid. Da nobis dne  
auxiliu de tribulatione. Lorde helpe vs by tribulacyon /  
he sayth not gyue vs tribulacyon / but gyue vs helpe by  
tribulacion. As no man wyll desyre a bytter drynke but  
onely for the helpe that he may haue therby / yf he trust  
that he may haue his bodyly lyfe therby / he wyll be  
right glad to drynke it / be it neuer so bytter / rather than  
he sholde bodyly dye. Lykewyse a synful soule that hath



deserued euerlastynge dethe / sholde be ryght gladde to  
drynke a sharpe draught of tribulacion / for to be delyue  
red therby fro the endlesse payne of euerlastynge dethe.  
Thus to wyse folke in god the whiche ordeyne all theyr  
lyfe pryncypally vnto almyghty god / tribulacyon doth  
greate profyte. And to wyse folke of the worlde that put  
theyr moost pleasure in this wretched worlde / and full  
lytell remembre the lyfe that is to come / tribulacyon  
doth greate hurte / for it is soo sore agaynst theyr wyll  
whiche our lord of his mercy sendeth to theyr helth and  
profyte / to make them set lytell by this worlde / that our  
lord is wrothe with them / and so by dysobedyent ta  
kyng of this tēporall tribulacyon / they deserue to haue  
euerlastyng tribulacyon. Thus euery man (yf he wyll)  
may gete helpe and profyte by tribulacyon. And this  
wyll thou shalt haue the sooner / yf thou remembre how  
precyous this vertue of pacyence is in the syght of god /  
and how profytable it is to the soule / without whiche  
no vertue pleaseth god in the / ne profyteth the. Than  
thynke that thou canst lese no bodyly thynges / whose  
losse is troublous to the / that is so pfytable as pacyence  
whiche thou ledest / yf that thou take not easely thy tri  
bulacyon. And so lerne to conforthe thy selfe within that  
thou felest thy selfe dysconforted without / for yf thou  
takest paciently aduersite and thynges done agaynst  
thy wyll / thou shalt gete more rychesse inwardly in thy  
soule / than is possyble to the to lese outwardly. And of  
all gladnesse that is the moost precyous and acceptable  
vnto god / the whiche groweth of tribulacyon / and is  
one of the moost gladnesse that thou can haue that thou  
haue an holy soule / but this gladnesse none may haue  
but suche as knowe the fruyte & profyte of tribulacyon /

Whiche ye may lerne in parte by redyng of this treatyse  
of tribulacion / & specyally yf ye imprynt Well y<sup>e</sup> sentence  
therof in your mynde / for lyke as euyl chawed meet pro  
fyteth lytell nature / so lyght redyng with lytell atten  
daunce of the sentence profyteth lytell the soule

**T**Here are .xx. fruytes the whiche cometh of tribu  
lacion Well taken. The fyrst is / that tribulacion  
Well taken / as the werke of our lord to reformatyon of  
the soule / kepeth the good soule in the state of grace from  
the handes of y<sup>e</sup> enemyes therof / & it rescoweth & delyue  
reth euyl soules fro the enemyes. These enemyes that  
are suppressed & discōfytēd by tribulacion / are the false  
ioyes of this worlde & deceyuable prosperytes of fleshly  
pleasures / whiche take as prysoners y<sup>e</sup> hertes of men &  
women that be wout discyplīne & cōynge of vertuous  
lyuynge to batayle ryght with these fleshely pleasures  
they are so deceyuable / for they shewe as they were fren  
des / & they are enemyes / they shewe they wolde bynge  
to great pleasure / but fynally they bynge to great payne  
sorowe & destruccyon. These are the enemyes that fooles  
of this lyfe desyre to be cōuersaunt withall / & they take  
them not as enemyes / but as true frendes and helpers /  
they make so fayre countenaunce & pretence of fauour / &  
yet they entende to kyll & destroye / as Joab capteyne to  
the people of kyng Dauid / toke that man Amas by the  
chynne & laughed on hym as he had ben his frende / by  
cause he sholde not haue hym in suspecte / and with that  
other hande he thrust hym in to the bely with a dagger.  
Thus whan worldly prosperite laugheth on a man that  
he hath all thynges to his pleasure / than he standeth in  
moost ieopardy to lose the loue of god / that is very lyfe to



the soule/for than he shall be drawen to many vices/and  
therfore prosperite is more to be dread than aduersite/in þ  
it deceyueth traitourly/lyke as the enemy that hurteth  
secretly by decepte is more to be dread than he þ assaileth  
openly. Tribulacyon is not onely in losse of goodes/losse  
of frendes/losse of helth/losse of lyberty / but it is also in  
losse of tranquillite & peace of mynde whiche a soule hath  
that is in greate temptacyon and batayle agaynst the  
worlde/the flesshe or þ deuyll. Of all troubles it is moost  
whan a soule is troubled to do a thyng contrary to the  
pleasure of god/whome it desyret of all thyng to please  
Tribulacyons are not onely sente from god to those that  
entende to serue & please god/but hymselfe ledeth þ hoost  
of tribulacyons as capteyn and marshall of the hoost to  
ordeyne them so wysely that they shall be to the socour &  
rescowe of his frendes. And so he sayth by the prophete.  
Cū ipso sum in tribulatione eripiā eū. I myn owne selfe  
(sayth our lord) am with hym that is troubled / and I  
shall delyuer hym. And specially he is w them in tempta  
cyon & tribulacyon þ put theyr hope principally of helpe  
in hym. As he sayth. Quā in me sperauit liberabo eū. By  
cause he trusteth in me (sayth our lord) I shall delyuer  
hym. Than thou that hast goddes helpe in thy tribula  
cyon/& abydyng with the to helpe the whan the tribus  
lacion doth assaile the/resorte than with herty desyre to  
the ptesence of thy lord god / besechynge hym for grace  
to take it so that he may be pleased with the/and thou to  
haue specyall helpe agaynst thyne aduersaries by the  
good takynge of tribulacyon/ & sythen our lord cometh  
to þ tribulacyon/the more thy tribulacyon groweth/the  
more nygh he draweth to the. But perauenture þ wylte  
say here. Syr the ptesence of tribulacyon I fele/ but the

Note or myr.

B



presence of my lord god/Whiche as the prophete sayth  
bereth me felowshyp in tribulacyon I fele not/for yf he  
made me fele ioyfulness of herte by his presence/lyke as  
tribulacion maketh me to fele bytrernes of hert/I shold  
be well content to suffre tribulacyon/ & gladly I wolde  
receyue it. Also another thyng stonyeth me greatly/for  
before the tribulacyon came/ & thynges contrary to my  
wyll/I had more felynge in god & more pleasure as it  
semeth me/than in þe tyme of tribulacyon. How is it thā  
that in tribulacion he is more nygh to me and I lesse fele  
hym. For a solucion of this doute/thou shalt vnderstāde  
that thou hast þe presence of god where euer thou be/for  
the presence of goddes diuinite fulfyllth heuen & erth/  
as he sayth by the prophete Jeremy. Celi et terrā ego  
impleo. Wherfore thou ought to be ryght well auyled in  
euery corner what thou doost or what thou sayst/for þe  
hast thy iudge present/that shall dampne the or saue the  
But specyally he is present with the whan thou arte in  
his grace & growest in vertue. As whan thou felest that  
by grete temptacyon & tribulacyon thou settest lesse by  
the worldly vanitees & by thy selfe/ & gyuest the more to  
prayers/ fastyng/ watchyng/ almes dedes doyng/  
pylgrimage goyng/to redyng of good bokes of vertue  
of holy meditacyons/to haue thy mynde more cōteyned  
to god with wyll to serue hym better/whan þe felest these  
profytes growe in the/than thou felest our lord ghostly.  
These profytes our lord maketh by temptacion & tribu  
lacyon/as saynt Paule sayth. Benedictus de⁹ qui facit  
eum temptatione puentū. Blessed be god that Werketh  
by temptacyon profyte. Thou wylte saye perauenture  
that thou hast hurte somtyme by tribulacyons/for som  
tyme thou fallest by temptacyon & loued vertue. I an

swere to this/that yf thou haue a wyll fynally to do well  
or wolde haue a wyll to do well/Whiche is one of y great  
tokens thou shalt be the chylde of saluacyon/than stan-  
dyinge thou be the electe and chosen chylde of god/What  
somerue happen to the thou shalt haue heele therby/not  
withstādyng that thou doost deedly synne/yet our lord  
shall werke well therbyon/as the apostle sayth. Dili-  
gentib<sup>9</sup> dñm oīa cooperant in bonū hīs qui scdm propo-  
sitū vocati sunt sancti. To suche as loue god/all thynges  
returne to theyr wele/ & specially to suche as are y electe  
chyliden of god/or for suche as be the chosen chyliden of  
god after they haue fallen in to deedly synne/they fele in  
them selfe remoores & bytternes of conscience/they wyll  
be cōfessed therof/they set lesse by them selfe seyng they  
are but wretched synners. They set lesse by dignitees &  
wozshyppes of this worlde/for they thynke them selfe  
not woorthy to haue wozshypps/but rather to haue great  
shame and rebuke/they set lesse by ryche apparayle and  
clothyng. They set lesse by costly & delycate fedynge of  
the body/for they thynke they haue deserued rather bo-  
dyly payne than pleasure. Also seyng how they were  
brought to synne/they are wyser to auoyde suche occa-  
syons hereafter. Also they loue god more that after theyr  
fall taketh them to grace agayne/and of very loue they  
dredde more to offende hym. And thus many that fall to  
synne cometh to more grace than some that haue not  
suche a fall/lyke as Mary Magdaleyn/in heuen aboue  
is many that kepte in this lyfe contynually theyr virgi-  
nite. I saye not this to gyue conforzte to any soule for to  
synne/in hope that they shall come to more grace. For  
who cometh to suche grace & who not/it is not in them  
selfe/but in god. And notwithstandinge many come to



suche grace after greate synne. Yet those that contynue  
in innocency may haue this grace & moche more / in that  
they are well occupied þ tyme that þ other were wret-  
chedly occupied by synne. And so that tyme they wyne  
vpon them that fall. Also our lord is feled by cōsolacyon  
and by conforste whiche he sendeth the tyme of tribula-  
cyon. Many a soule is lost without counseyle & conforste  
of man / whiche our lord of his greate mercy sodeynly  
doth conforste / that they thynke for the tyme the trouble  
is clene gone fro them. The apostle sayth. *Sicut passio-  
nes xpi habundant in nobis / sic p xpm habundat et cōsol-  
latio nostra.* Lyke as the paynes of Chyyst habounde in  
vs / so haboude in vs cōsolacyon by hym & suche as haue  
synned / whan they haue grace of teres & wepyng for  
theyr synnes / with þ same ryseth a spirituall ioye of god  
the whiche gyueth them suche grace to be soz for theyr  
synnes. As saynt Austyn sayth / the synner soroweth for  
synne / & of his sorowe he doth ioye. Euery soule that con-  
teyneth in vertuous lyuynge ought to be cōtent though  
he fele no greate ghostly swetnes / for comynly our lord  
sendeth it to suche as he seeth are weyke to bere greate  
labour & temptacyons / & by it he cōforteth them / as by  
mylke the chylde is nourysshed. But suche as be mygh-  
tyly growen in grace and in vertue / he sendeth them fe-  
dyng by bytter temptacyons & tribulacyons / as saynt  
Paule sayth. *Perfector est solidus cibus qui habet sen-  
sus exercitatos ad discretionē boni et mali.* And the more  
a soule hath ghostly swetnes in. As he that taketh parte  
of his wages afoze his terme daye / the lesse he shall re-  
ceyue whan his terme daye cometh. Suche oftē tymes  
as our lord loueth best / he sendeth leest ghostly delecta-  
cyon / but leueth them onely to theyr myghty fayth / & by



that to good Werkes of luyng. For in this lyfe he ke-  
peth prey his loue / bycause he wyll kepe them lowe &  
they shall not make to moche of them selfe / & yet to some  
Whiche he loueth specially he sendeth greatesweetnes  
in ghostly felynge of hym / & by Wonders reuelacyons.  
And oftentimes more to the profyte & to quyen other  
to his seruyce & fayth / Whiche knowe no suche Wonder  
Werkynges than to the profyte of them selfe. But after  
this lyfe he wyll make openly knowen to all the worlde  
euery dede of vertue / & What greates temptacyons they  
haue resisted for the loue of hym. He letteth not the trou-  
bled soule alway neyther oftentyme fele his presence by  
ghostly sweetnes / bycause he wyll kepe it lowe & in fere /  
for the more lowe that a soule maketh hym selfe / and the  
lesse that it setteth by hym selfe & thynketh that it is so  
wretched / that it is not worthy to haue any ghostly con-  
forte of god / the more our lord maketh of hym / and the  
more glory and ioye there is ordeyned to hym. For as he  
sayth. Omnis qui se humiliat exaltabitur. Euery per-  
sone that meketh hym selfe / shall be exalted. And thus  
many a soule groweth in vertue and lytell perceyueth it  
as by ghostly sweetnes. But Who so myght haue a lytell  
taste of the perfyte delectacyon vnto the Whiche he shall  
be brought by tribulacyon / yf he take it well he shoulde  
not complayne but ioye of tribulacyon. As saynt Paule  
sayth. Gloriamur in spe filiorum dei / et non solum in hoc  
sed in tribulatione scientes / qm̄ tribulatio patientiā ope-  
ratur. patientia probatione probatio spes: spes autem  
non confundit: quia charitas dei diffusa est in cordibus  
nostris. We ioye (sayth he) not onely that we hope to  
be the chyldren of god and enherytours of this ioye /  
but we ioye also in tribulacyon / knowynge that tribu-

lacyon maketh a pacyent herte / yf it be Well taken / and  
pacyence of hert is the greate profe that a persone is the  
very chosen chylde of eleccyon / and after that profe co-  
meth hope of saluacyon / not as of our merytes / but by  
the grace of god / Whiche is yelded in to our hertes by þ  
holy ghost Whiche is gyuen to vs. The greate confor-  
te cometh not fro god to suche a tyme as the place be made  
redy for it in the soule / and the herbergers Whiche take  
and dresse this lodgyng are tribulacyons / as it is Wry-  
ten in the booke of Thobye. Post lacrimationem et fletu  
exultatione infundis. After tribulacyon and wepyng  
thou sendest cōfor-  
te and ioye. Than yf thou haue greate  
labours and besynesse With these herbergers / thynke it  
Well spent / for they Wyl quyte it þ one of these dayes.  
And great tribulacyon maketh rowme & place for great  
ioyes / it is decreed & determyned as a lawe by the great  
Wysdome of god / that fyrst he shall come to his dere be-  
loued children With tribulacion / to delyuer them fro the  
falle ioyes of this Worlde / and after he shall dwell With  
them by true ioye / Where as they shall haue no nede of  
tribulacyon for to exclude the false ioyes. But afore that  
he come With very true ioye / he Wyl make the herte by  
tribulacyon & temptacyon to let nought by all the false  
ioyes of this Wretched Worlde. Whan as tribulacion is  
passed and hath made an holy place by pacyence and by  
mekenes / than cometh in ioye. But perauenture thou  
complaynest & sayst. Syr it is longe or this consolacyon  
cometh. Al this is the complaynt of louers What thyng  
so euer it is that is greatly beloued / the deferryng ther  
of is paynfull. And notwithstanding that yf it be neuer  
so sharply hastid / yet it is thought very lōge in comyng  
As Salomon sayth. Spes que differtur affligit anim.



Whan as a man hath hope & trust for to haue a thyng  
that he desyret & loueth / the deferryng of it is bytter to  
the soule. Also perauenture thou wylt reason to me this  
Syr I meruaile not that wretched men and women  
whiche let all theyr herte and all theyr pleasure in this  
wretched lyuynge / and spende theyr tyme not profyta-  
bly / but occupy all aboute synnes and vanptees of this  
wretched worlde / though these haue tribulacyon / and  
se that tribulacyon is profytable vnto them whiche are  
fallen in the handes of theyr enemyes / as these be to  
drawe them fro theyr handes / and make them flee synne  
and wretched lyuynge. But to suche as lyue holyly and  
do no greate synne / I meruaile why these haue greate  
tribulacyon / for they fall not so in the handes of theyr  
enemyes as the other do. To this I answere / that our  
lorde god delyuered from the false ioyes of this worlde  
bothe synners and also the innocentes the whiche shold  
be taken with them / excepte his grace prouoked them  
by tribulacyon and temptacyon and preserued them fro  
these false synfull ioyes. Also otherwyle doth our lorde  
rescove his enemyes / and otherwyle his frendes. For  
he rescowes his enemyes fro tribulacyon / delyuerynge  
them whan they are taken of theyr enemyes. But his  
frendes he delyuereth / sendynge them helpe by tribula-  
cyon / that they come not in to the handes of theyr ene-  
myes. And so bothe are holden to laude and to thanke  
god / bothe the synfull whiche by paryence and great tri-  
bulacyon is drawen fro synne to vertuous lyuynge / and  
lytell settynge by all the false worldly ioye. And also the  
vertuous innocent whiche is preserued by temptacyon  
and tribulacyon / that it is neuer blynded and deceyued  
by that ioye. Thus no man nor woman may thynke



that they be out of the loue of our lord by tribulacyon/  
but rather thynke that they are specially beloued of hys  
the whiche sendeth them tribulacyon to kepe or to deli-  
uer them fro false deceyuable pleasures of this worlde/  
and from the inordynate and foule delytes of the fleshe.  
These pleasures are called false / for they are full swete  
in the begynnynge / but they ende with great bytternes  
and sorowe / as Salomon sayth. *Extrema gaudij / luctus*  
*occupat.* The ende of worldly ioye is occupied with we-  
pynge & sorowe. A thou wyse gracypus man & woman  
be ware of this false worldly ioye / that y<sup>e</sup> be not brought  
to greate sorowe therby. Thou seest it is but lytell / & af-  
ter it shall folowe sorowe of inestymable greatnes / it is  
but shorte / but it hath a longe taylor of sorowe that neuer  
shall haue ende. It is no hole ioye / for it is medled with  
sorowe / as Salomon sayth. *Risus doloze miscebitur.*  
The laughynge ioye of this worlde is medled with ma-  
ny maters of sorowesse. Those whiche y<sup>e</sup> thynkest haue  
moost of worldly ioyes / they haue moost sorowe / trouble  
and labour with them. They are so bytter to a perfyte  
herte / that felyng them ones it wolde neuer haue them  
yf it myght haue them perpetually. They go fast away  
but y<sup>e</sup> sorowe that foloweth vpon them shall euer abyde.  
A this is a false ioye / where is so lytell pleasure / and so  
greate payne / and goth so swyftly away / & neuer shall  
come agayn / wherfore I exhorte you all whiche wolde  
haue the loue of our lord and contynue a vertuons lyfe  
that ye thankfully welcome tribulacyons as your de-  
fenders fro your greate enemyes / whiche tribulacyons  
are sente from our lord as his knyght to defende you.  
And thynke that youre expences made in them / shall  
stande you in greate seruyce. And yf ye can not welcome

hertely these souldyours of our lord / yet chyd not with  
them / nor malygne not agaynst them / for yf ye fyght w  
them / ye fyght with your frendes / & that is a peryllous  
batayle where a man putteth no difference bytwene his  
frende & his enemy. The ioyes of this worlde are ene-  
myes to the soule / and byngeth it to synne & perdyon.  
Troubles of this worlde / sycknes & payne are frendes  
to the soule / for they drawe it from synne. Wherefore yf  
thou hate thy frendes & loue thyne enemyes / thou seest  
what ieopardy thou standest in / wherefore say welcome  
my frende tribulacyon / and fye on erthly ioye.


**T**he seconde consolacyon and fruyte in tribulacion  
is to remembre how the herte is closed vp fro bas-  
nytees / wherby it stoppeth the eres of the soule / so that  
it may not here the callynges & the mocyons of tempta-  
cyon / as other do whiche fele no tribulacyō. For in suche  
hertes as do floure in prosperite / the vayne pleasure of  
the worlde doth kepe theyr parlyament at lyberty. And  
those hertes gyue attendaūce & with study apply them  
how they may attayne to fulfyll the desyres of worldly  
pleasures / in makynge of goodly byldynges / & of goodly  
facyons of clothes / & to be well accōpanyed with goodly  
seruaūtes. And to gadze treasour to be called ryche / & to  
come to honour & dignite / & to be moche set by / and to be  
called fayre in face / & goodly in body. These vayne and  
transytoy pleasures do so replenysh & fulfyll the soule  
with suche mocyons / that in maner it forgeteth hyselfe  
bothe in tyme of prayer & whan it sholde be vertuously  
occupied / it is so accustomed to take hede and attende to  
the spekynges of these deceyuable pleasures / that in mā  
it hath no pleasure to here thynges profytable to y pleas



sure of god & the perpetuall wele of the soule. But whan tribulacion cometh / all this bayne speche ceaseth as the mocions of the bayne pleasures are withdrawn. This is signified in þ booke of Job / where it is sayd / the tyme that he was in great tribulacyon. *Nemo loquebatur ei verbū videbāt enim dolorē ei⁹ vehementē.* The frendes that came to Job whan they sawe hym haue so greate payne & tribulacyon / they spake no worde to hym. By these frendes are signified the temptacyons of prosperite / whiche make pretence by the pleasaunt semblaūce and countenaūce they shewe to the soule that they were very frendes / & they are very traytours / for they cease not tyll they haue brought the soule to moche sorowe oft tymes in this worlde. And yf there folowe no sorowe & penaunce in this worlde / there foloweth dampnacyon with perpetuall payne and turment after this worlde in hell with the deuylls / whiche moost labour to make the hertes moost to loue the temporall prosperite of this lyfe / and the worlde and the flesshe do helpe the deuyll to make the soule to set the loue in prosperite of this lyfe / whiche sholde be fxyed on the felicitye of the euerlastyng lyfe / for all the tyme that it shall abyde here is graunted it to lerne to set lytell by the bayne ioyes & pleasures of this lyfe. For by the ordynaunce of god the lesse it setteth by þ ioyes of this worlde / the more it shall haue of those moost excellent & eternall ioyes in heuen / whan our lorde of his specyall grace sendeth tribulacyon. These ioyes are lytell set by / & therfore they dare not speke leste they sholde be forsaken for euer / and therfore as in this tyme they go awaye as astonyed & ashamed. O than this tribulacion is of great auctorite / whiche stoppeth þ mouth of the bayne pleasures of þ worlde. Than lechery is set



on syde / she dare not speke / for her speche in that tyme is  
no thyng set by. Lykewyse glotony & pryde / for as that  
tyme the herte delyteth neyther in delectable meet and  
drynke / ne in freshe clothes. Than the eyeen of the soule  
whiche were blynded with prosperite that it myght not  
se hym selfe ne god / now they are opened / & can dyscerne  
that all is but wretchednes in this worlde / & that there  
is no true loue but the loue of god and vertue / and that  
it fereth god. And than it calleth besyly for his helpe / &  
maketh many a good purpose and promesse to amende  
the lyfe / and to do thynges to his pleasure. Thou shalte  
vnderstande here / that what maner of spekynges the  
temptacyons make in thy soule / eyther by thoughtes or  
ymagynacyons contrary to the soule / whiche somtyme  
seme abhomynable & shamefull / fere thou no thyng as  
longe as thou answerest not to them / sayenge ye be con-  
sentyng / but nay by discentyng of. For as longe as thou  
cōsentest not to the thought / be they neuer so erronys  
or neuer so abhomynable / they shall no thyng hurte the  
to the decrease of thy meryte. This is fygured in þ boke  
of kyniges / where kyng ysachy cōmaūded the people of  
Jerusalē that stode vpon þ walles of the Cite / that they  
shold not answer to þ blasphemous spekynges of Kap-  
saces / þ was marshall of þ hoost of kyng Senacheryb  
that layde syege to þ Cite. But perauenture þ wylt say  
to me. Syr how shall I knowe that I consent not to my  
thoughtes. To this I answer / that one token is that þ  
consent not whan thou woldest haue them awaye. An  
other is whan þ felest a remors / a sorowynge & a displea-  
sure growynge in thyn hert of suche thoughtes / for this  
sorowe cometh of a contraryousnes / whiche is bytweene  
thy wyll & thy mynde. An other is whan þ canst fynde in

thyne hert to praye god to take them away / for notwithstanding  
standynge that they hurte the not / yet they trouble sore /  
abasshe & astony an innocēt soule. And as for thoughtes  
cōtrary to the fayth / fere them not as longe as thy Wyll  
is to byleue as the chirche of god byleueth. For than the  
fayth of the chirche is thy fayth / & after that thou shalt  
be taken / & not after thy rennyng mynde. Thus sythen  
tribulacion putteth to sylence the great temptacyons of  
this woꝛlde / that they dare not come nygh the troubled  
soule / and openeth the eyen therof / that it may se it selfe  
and god / and that the woꝛldly prosperite is but mysery /  
and maketh the soule to crye to god / and kepeth hym in  
mynde. I couſeyle y to make moche of aduersite whan  
it cometh / and thanke god therof / for he sendeth euer to  
the for thy wele / and moze than thou canst thynke / & for  
other causes than thy mynde is able to knowe / excepte  
thou hast it by reuelacyon of hym. 

**T**he thyꝛde consolacyon and cōfozte in tribulacyon  
in purgynge of y soule fro synne & wretchednes.  
Here is to be vnderstande that there are fyue maner of  
purgacyons / whiche are remembred in scripture. One  
is of the body by medycynable dꝛynke / or by lettynge of  
blode / and that is eyther by strykyng of the bayne / or  
crasynge or cuttynge of the flesshe. The seconde is pur-  
gynge of metall / & that is eyther With the fyꝛe / lyke as  
the golde is purged / or by furbysshynge / lyke as yꝛen is  
purged. The thyꝛde is purgynge of bynes & trees / whā  
the superfluous bꝛaunches are cut awaye With a knyfe  
or With a sawe. The fourth is the purgynge of the corne  
from the chaffe With the sleyle. The fyfth is purgynge  
of wyne / whiche is purged w the pꝛessure. For the fyꝛst



purgacyon Whiche is made by drynke / I saye our lord  
gyueth to the this drynke of tribulacyon to purge thyne  
herte fro corrupte humours of worldly & fleshely loue /  
for lyke as the bytter medycynable drynke purgeth the  
body / lyke wyse tribulacyon purgeth y herte / Wherefore  
dere beloued soule I praye the drynke hertely and with  
ioye in hope of thyne endlesse saluacyon. This drynke of  
tribulacyon Whiche this souerayn phisycyon gyueth to  
the / and knoweth best thy compleccyon / thyne infirmite  
and what drynke is moost profytable to the. And this  
gentyll phisycyon for to conforzte the in thy drynkyng / &  
for to shewe to the that he gyueth no thyng to the but  
Whiche is profytable. He hath begon & dronken of this  
drynke to the by his moost paynfull and bytter passyon.  
He dranke to the the moost bytterest parte of this drynke  
for his paynes were moost sharpest / as it is wyrtten in y  
booke of Treno. *Videte si est dolor similis sicut dolor meus.*  
Se ye (sayth he) yf there be ony payne lyke to my payne  
It passeth thy power to drynke so bytter a draught as  
he began to the. And vnderstandyng y he is thy father  
and thy maker whiche gyueth to the this drynke & hath  
so hertely begon to the hymselfe / than thou mayst well  
thynke that this drynke is very profytable to the / & for  
this profyte take it swetely. O thou wolde saye that yf  
the kyng of very loue dyd drynke to his seruaunt / it were  
a bylaynous dede to this seruaunt to cast the cup downe  
whan y kyng offered it hy. Lyke wyse whan almyghty  
god gyueth the chastysment by tribulacyon / and thou  
wolde take it but with a frowarde herte that is in the  
thou cast it away / so moche thy dede is moze bylaynous  
and orryble / as this kyng exceedeth all other kynges / &  
his loue to the passeth all other loue / and yf thou take it

Note o my.

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hertely of his hande/so moche it is y more merytoryous  
to the/& to the greate honour & pleasure of hym. Where-  
fore I counseyle the whan he offreth to the the cup/ that  
thou drynke it of all hertely / yf it were the bytternes of  
deth that he dyd gyue the/for he hath dronken that byt-  
ter draught hymselfe for the / whiche had no thyng to  
purge in hym. Wherefore thou that art full of many vn-  
clene humours & of ghostly corrupcyon/ ought hertely  
to drynke this drynke as thou louest saluacyon / for the  
whiche this drynke is sent the. And cast it not downe af-  
ter y counseyle of Salomon there he sayth. Fili disciplinā  
dñi ne abijcia. Chylde cast not awaye the dyscyplene of  
punysshement whiche our lord gyueth to the. For as he  
sayth in an other place. Qui abiecit disciplinā infelix est.  
He y casteth away chastysyng is vnhappy. This bytter  
drynke our lord gyueth to all his frendes/ to whome he  
hath ordeyned y swete drynke of his glozy after this lyf.  
Of this drynke he spake to saint James & to saint Iohn  
whan he sayd. May ye drynke that I shall drynke. All  
the martyrs haue dronken this drynke. Confessours and  
holy men & women whiche now are put in possession of  
the endlesse & ioyfull kyngdom of heuen. Therfore sayth  
the prophete. Calicē salutaris accipiam. I shall drynke  
the holsome drynke/& yf it be so bytter that thy stomacke  
may not well awaye withall/ than call to our lord that  
maketh and gyueth this drynke/ that he wyll gyue the  
power & tempre thy stomacke & appetyte hertely to take  
it/ wherfore it foloweth in the prophete. Et nomē dñi in-  
uocabo. I shall call y name of my lord god. Many there  
are whiche in the begynnynge with good instructyon  
drynke this drynke hertely/ but with a lytell countenaūce  
they waxe meruaylously wery therw. To suche I saye



as the phisicion doth. Sythen ye haue dronken þ more  
parte/lose not your helth for this lytell/ but stele vpon it  
swyftly & drynke it euery sope/ & thynke it is þ moost pro  
fyttable drynke that euer ye dranke/ for in drynkyng of it  
ye drinke your helth/ let it not long abyde in your mouth  
but hastely let it go downe/ for els it wyll make the herte  
to haue abhomynacyon therewith & grudge/ & than shall  
be lost the profyte of the Werkynge / as yf a man wolde  
chewe þ pylles Kasy whiche are gyuen hym/ they shold  
lytell pfyte hym. He cheweth & breketh þ pylles whiche  
grutcheth greatly With the tribulacions/ & chydeth & is  
angry With euery thyng for þ angrynes that he hath  
to his tribulacyon. Euery good soule ought not onely to  
bere patiently tribulacion/ but they shold desyre to haue  
tempozall tribulacion & theyr purgatoz here/ that they  
myght auoyde þ great paynes & turmentes whiche are  
ordeyned for purgacyon of synne after this lyfe/ to suche  
as departe in the state of grace. As our sauour for our  
Wele/ not onely Without chydynge or wepyng suffred þ  
payne of his passyon / but he wylfully offred hym selfe  
thereto. Somtyme þ phisicion gyueth a good medicyne  
to purge the body & it doth no pfyte/ for þ humours are  
so harde & not digested / the medicyne purgeth not þ na  
ture frō them. Lykewyse our lorde sendeth tribulacyon/  
but the herte is harde Without pacyence and mekenes/  
that it no thyng profyteth. Lyke as þ tribulacyon that  
our lorde sent to kyng Pharaο no thyng dyd profyte to  
hym/ for þ more trouble he had/ the more proude/ angry  
and enuyous he was/ & so that thyng which is gyuen  
of our lorde as medicyne to the herte/ the euyll takynge  
therof turneth it to poyson. An other purgaciō of þ body  
is by lettynge of blode/ & one maner is to let out the blode

by the beyne / for lyke as the euyl blode corumpeth the  
good blode / lyke wyse synne whiche is lykened to euyl  
blode corūpeth the soule & byngeth it to endlesse payne.  
The mouth wherby this blode of synne escheweth / is þe  
mouth of a penytent man or woman / whan by cōfessyon  
it putteth out the synne / as Salomon sayth. Os iusti  
vena vite. The mouth of þe rightwyse man is the beyne  
of the lyfe / for therby he is delyuered fro synne / whiche  
yf he were not delyuered therof / it sholde bynge hym to  
endlesse deth. For this blode desyred the prophete Dauid  
to be delyuered whan he sayd to our lord. Libera me de  
sanguinibus deus de<sup>s</sup> salutis mee. My lord god of my  
helth delyuer me fro blode / that is to say fro synnes. And  
our lord sayd by the pphete plase to þe people of Israel.  
Auertā oculos a vobis / quia man<sup>u</sup> vestre plene sunt san-  
guine. I shall turne my face fro you / for your handes are  
ful of blode / that is to say / your werkes are ful of synne /  
the euyl blode of the herte / that is to saye / synne & euyl  
moryons ought to be put agayne / & the good blode / that  
is the good moryons / ought to be kepte styll to the nou-  
rysshynge of the herte. And lyke as he is a foole þe wolde  
all his good blode sholde be let out / & all the euyl kepte /  
so he is a moze greater foole whiche sheweth outwarde  
his good dedes by ypocryse to haue bayne laude / & ke-  
peth close his euyl dedes / specially whan he shold shewe  
them by confessyon. Wherfore who so wyll that tribula-  
cyon pacyently shall be profytable to them / se that they  
kepe theyr soule clene by cōfessyon / for there is no payne  
that shall be rewarded in heuen / excepte þe sufferer ther-  
of be in the state of grace / yet it is good to a persone not-  
withstandynge they deme that they be in deedly synne  
pacyently to take payne / for they shall therby the sooner



ryse to grace / & they: cōtrycyon may be of so great Wyll  
to be confessed / that they may deserue to haue grace be-  
foze they come to cōfessyon. Neuerthelesse though þ con-  
trycyon be as moche as a persone may haue for synne  
With Wyll to be confessed / yet they are boūde after to be  
confessed therof ones in the yere / or els they synne deedly  
agayne. Cōfessyon to many a soule is full troublous / for  
some haue greate payne to confesse them for shame that  
they haue of abhomyable synnes / & some thynke that  
they neuer confesse them playnly ynough / and also for  
payne of cōtrycyon & satisfaccyon that the true penytent  
hath / it may be nōbzed ynough tribulacyons. An other  
meane to mynysshe blode is by garlynge & ventosynge  
or boxynge / and so as many tribulacyons as thou hast  
as many garlynges thou hast / and so many strokes are  
stryken of thyne hert to purge it. But lyke as the flesshe  
afoze þ garlynge ought to be enflamed With fyze / put in  
fexe in the vessell of glasse / & so moche the stroke of gar-  
lyng shall greue the lesse that the flesshe hath ben altered  
With the hete afoze. Thus yf the hert be enflamed With  
the fyze of loue of god / it shall the lesse fele the grefe of the  
stroke of tribulacyon. For yf the herte haue þ loue of god  
it is content With his Werkynge / whiche in this Worlde  
sendeth tribulacyon to all those that he loued / & ordey-  
neth in the other Worlde With hymselfe to haue þ greate  
consolacyon / Without this fyze of loue in a disobedyent  
herte / the strokes of tribulacyon they are full greuous &  
full of anguysshe and payne. For as saynt Austyn sayth.  
*Omnia lena et immania leua ac facilia amor facit.* All  
thynges whiche are ragens & fayle / loue maketh lyght  
and easy to bere. Thus our lord dyd enflame the hertes  
of his apostles afoze they suffred the greate persecucion

and tribulacyon in pꝛechynge of the fayth / he sente vnto  
them the holy ghost the spiryte of loue in symplytude of  
fyre / in token that he had kyndeled þ̄ fyre of loue in theyꝝ  
hertes. Thus saynt Peter afore his herte was heted w<sup>th</sup>  
this loue / he myght not bere þ̄ woꝛde of a womā which  
called hym one of Chꝛystes discyples / but after that he  
had receyued the spiryte of loue he was glad to be called  
so / and glad to suffre his flesshe to be garsed & wounded  
on the crosse for þ̄ greate loue that he had to our sauour  
Chꝛyst. This loue made hym so pacyent / that not onely  
bytter woꝛdes were swete to h̄ / but also bytter strokes.  
The greate loue & desyre that he had to be with Chꝛyst  
made hym glad to take tribulacyons / whiche he knewe  
was the waye to come to Chꝛyst. An other purgacyon  
is of metall / as golde is purged in the fyre & made moze  
bryghter / & is departed from other metall / so the fyre of  
tribulacyon formeth the herte & maketh it moze clene / &  
maketh to depart therfro rusty metall of synne. In this  
fyre were the martyrs & the cōfessours syned & purged /  
as it is wyrtē in the boke of wysdome. *Cant̄ aurū in  
fornace pbauit electos dñs.* God hath proued his electe  
chyldeꝝ by tribulacyon / lyke as the golde is pured by the  
fyre. Here ye shall vnderstande þ̄ lyke as of all metalles  
golde is the moost pꝛecyous / so leed is moost lytell in bas  
lure / & there may no golde be well syned without leed.  
For the leed molton with the golde draweth to hym all þ̄  
mater of corrupcyon fro the golde. Thus the good folke  
whiche are lykened to golde are purged by þ̄ euyl folke  
whiche are lykened to leed. For by great iniury & wꝛon-  
ges that they do to the good folke in woꝛde & dede / they  
purge them fro synne / for they take all þ̄ wꝛonges done  
to them well. And by þ̄ good takynge therof thynkyng



they haue deserued suche trouble & moze / & thanke god ꝑ  
sendeth them theyꝝ purgatoꝝ in this lyf / they growe in  
grace & in the greate fauour of our loꝝde. And the wret-  
ched people that wꝛongfully trouble them / & of a maly-  
cious entent growe in the indignacyon of our loꝝde / and  
in dette of the greate payne whiche they shall paye after  
this mortall lyfe. Thus by psecucyons of tyꝛantes were  
crowned ꝑ martyꝛs. An other wyse tribulacion purgeth  
the herte / lyke as furbysshynge scoureth the yꝛen / & lyke  
as the knyfe whiche lyeth & is not occupied rusteth / & as  
the swerde whiche is not drawen out of the scawberde /  
so men & women whiche rest in ꝑ pleasures of this lyfe  
& are not furbysshed with sharpe tribulacyon / they lose  
the bꝛyghtnes of theyꝝ soule & waxe rusty by synne / and  
theyꝝ soules are as abhomynable in the syght of god / as  
theyꝝ bodyes are pleasaunt in ꝑ syght of man / wherfore  
thou that arte a faythfull soule and seest thou mayst not  
haue thy pleasures in this woꝝlde & in the lyfe that is to  
come also / grudge not greatly yf our loꝝde scoure thyne  
haberyon with tribulacyon & make the a bꝛyght swerde  
to stryke the fendes by holy lyuynge & wyllfull takynge  
of tribulacyon. For moze payne thou canst not do to the  
deuyll than to take payne pacyently / for than he is con-  
founded in the whan he can not by tribulacyon bꝛynge  
the vnto impacynce / our loꝝde scoureth the to make the  
knowe thy selfe / and to set lytell by thy selfe / & to knowe  
hym & make moche of hym whiche by tribulacyon tem-  
porall shall delyuer the from all tribulacyon eternall / &  
bꝛynge the vnto perpetuall consolacyon. An other pur-  
gynge is / as the gardyner purgeth the byne and other  
trees by cuttynge awayne of superfluous bꝛaunches. Of  
this purgacyon speketh our sauyour / where he sayth.

**Omnē palmitē in me non ferentē fructū purgabit eum.**  
My father shall purge euery braunche Whiche is plan-  
ted in me by fayth and byngeth forth no fruyte of ver-  
tuous lyfe. By this vyne is vnderstāde the herte of man  
Whiche is fulfylled with y<sup>e</sup> humours of holy loue of god  
and of vertue / & byngeth forth great fruyte to y<sup>e</sup> cōforte  
of many / lyke as the humour in the vyne maketh it to  
bynge forth fruyte. And lyke as the humour whan it is  
superfluous & moze than nede is / it spredeth to moche in  
braūches without fruyte. Lyke wyse whan the super-  
fluous loue habōdeth in mānes herte of worldly vani-  
tees & of fleshely pleasures / it withdraueth the fruyte  
of ghostly lyuynge / than meruayle thou not sythen the  
wyse gardyner wyll cut awaye y<sup>e</sup> superfluous braūches  
Whiche let y<sup>e</sup> tree of theyr fruyte / yf thy lord god Whiche  
hath taken the cure of thyne herte cutte fro the with the  
Sharpe knyfe of tribulacyon all those thynges Whiche y<sup>e</sup>  
louest baynly or shrewdly / Whiche let in the that ghostly  
fruyte of vertue / & maketh the humours of loue to conty-  
nue in his propre boūdes of thyne herte / & of suche thyn-  
ges as are profytable to thy saluacyon / for he wyll not y<sup>e</sup>  
thyne herte be to ferre drawn fro hym / ne that it sprede  
by forayne & vnprofytable braūches of bayne & worldly  
thynges. Another maner of purgacyon is lyke as the  
corne is purged fro the strawe & the chaffe by the stroke  
of the fleyle / & as the stroke of the fleyle purgeth y<sup>e</sup> corne /  
lyke wyse the stroke of tribulacyon purgeth y<sup>e</sup> herte. And  
lyke as the corne is made to departe fro the strawe / lyke  
wyse the herte is made to departe fro the greate loue of  
this worlde / Whiche sholde stele the herte fro god / were  
not the fleyle of tribulacyon. And this maketh them to  
loue god / and greatly desyre to be with hym / seynge the



Woꝛlde so vnstable and full of tribulacyons and payne.  
And for this cōsyderacyon sayth the prophete. Ecce ego  
in flagella parat⁹ sum. Beholde I am redy to the fleyle.  
Loo this holy prophete purposed With a gladde herte to  
bere the stroke With the fleyle of god. Than thou that  
Wylte haue the grayne and coꝛne of thyne herte purged  
playne ye not of the stroke of tribulacyon / for thou canst  
not be put in the garner of heuen there none shall be put  
but suche coꝛne as is purged With the fleyle of our loꝛde  
And lyke as Whan the coꝛne is grene and not Well dꝛyed  
than it brasteth vnder y fleyle & cleueth faster to y chaffe /  
also the hertes Whiche are full of moysture of flesshely  
pleasure & carnall affeccyons / they brast by vnpacyence  
vnder the fleyle / & than the chaffe of synne cleueth faster  
to them. Another Wyle tribulacyon purgeth the herte  
lyke as the pꝛessure purgeth the Wyne / for lyke Wyle as  
the pꝛessure Whiche streyneth the grapes & maketh the  
Wyne departe fro the foule grosse mater of the dꝛegges.  
And in lyke Wyle temptacyons / persecucyons & tribula-  
cyons of this foule & Wretched lyfe purgeth thyne herte  
fro the foule lustes & inordynate affeccyons of this lyfe /  
Wherfoꝛe refuse not the pꝛessure / yf thou Wylte be layde  
in to the seller. Thus y holy martyrs lest theyr bodyes  
in the pꝛessure & turmentes / and the soule as pꝛecyous  
Wyne Was tonned in to the seller of perdurable lyfe.

**T**he fourth consolacyon in tyme of tribulacyon is  
to remembre the pꝛofyte of cōynge / to y Whiche  
a man oꝛ a womā is brought therby / for of all cōynnges  
the moost necessary cōynge is a man to knowe hymselfe  
and his loꝛde god / for yf he knowe hymselfe Well / he shall  
knowe a Wretche & a synfull soule / Whiche hath greate

Note oꝛ myꝛ.

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nede of the helpe of our lord, / yf euer he shall be the childe  
of saluacyon / & yf he knowe hymselfe well / he shall ther  
by come to y knowlege of our lord. For his mynde shall  
than be so moche vpon hym / that he shall souke moche  
knowlege out of hy. To this knowlege a man is brought  
by tribulacyō / for therby he shall be made to set lytell by  
the worlde / & lytell by hymselfe / & the lesse he setteth by  
hymselfe / the more clerely he shall se his owne defautes  
and the more perfyty knowe the goodnes of god / & after  
that the more he shall loue hym. For as saynt Austyn  
sayth. The Cite of god / that is to saye / an holy soule in  
Whome our lord dwelleth by grace / it begynneth at the  
contempte & despylyng of hymselfe / & endeth at the loue  
of god. And the Cite of the deuyll begynneth at the / and  
endeth at the. Wherfore saynt Austyn seynge y conynge  
that cometh by tribulacyon / he begynneth his prayer in  
this wyse. Nouerim me nouerim te. Lorde teche me to  
knowe my selfe & to knowe the. And lyke as the stroke of  
the rodde maketh the scoler to bowe his necke and loke  
well on his boke / and to con well his lesson / and to come  
agayn to suche knowlege as he hath forgotten / lyke wyse  
greate tribulacion maketh a soule to be lowe to our lord  
Whiche is the greate mayster & teacher therof / & maketh  
it to loke well on the boke of contemplacyon / that is to  
saye / to remembre his goodnes / theyr owne wretched-  
nes / to remembre the gyftes whiche it hath receyued of  
hym / and the greate unkyndnes that it hath shewed to  
hym / and the great paynes whiche he ordeyned to it for  
unkyndnes / and the greate ioye for the loue that it hath  
to god and kyndnes. Also this rodde of tribulacyon ma-  
keth it to con his lesson well of vertuous lyuynge / as to  
praye / to faste / to wathe / to gyue almes / & to apply it to



all suche thynges wherby it trusteth to gete a specyall  
helpe of our lord. And to good customes and condicions  
whiche it hath forgotten/it maketh it to put them in exer  
cise agayne. And thus it maketh them to lerne Well the  
lesson of theyr saluacyon. And therfore sayth Salomon.  
*Virga et correctio tribuit sapientiā.* The rodde & correc  
cyon bryngeth the soule to wysdome. The yonge chyld  
whan it is put fyrst to lernynge/by the frayle & vnstable  
disposicion of the body it is meued to haue the eyeen fro  
the boke and Wantonly to loke aboute the Walles/ & ra  
ther to pycke strawes and clatter to his felowes/ than to  
lerne y lesson to his greate profyte/ but whan y mayster  
lyfteth y rodde to stryke hym/ than he loketh vp to hym  
and sayth he wyll amende/ and is sozry that he labouryth  
not better his lesson. Lyke wyse the frayle soule loketh  
downe to erthly thynges and vanytees of this lyfe / as  
to rychesses/ honours/ beaute of body / good apparayle  
in clothes/ and in the spekyng of suche thynges it moost  
delyteth. But whan the greate mayster almyghty god  
lyfteth the rodde of tribulacyon that it seeth that greate  
trouble is lyke to fall to it/ than it lyfteth vp the eyeen to  
hym and cryeth mercy for mysspendynge of tyme / and  
promyseth it wyll amende. And With greate betynge at  
the last it is brought to the boke & to lerne Well y lesson.  
Thus prosperite closeth the eyeen of the soule to god/ and  
the rodde of aduersite openeth them / & maketh them to  
knowe hym. Wherfore sayth the prophete. *Cognoscetur  
dñs iudicia faciens.* Our lord shall be knownen in ma  
kyng iudgement of punysshement & payne. And thus  
many a soule to whome he sendeth payne & tribulacyon  
in this mortall lyfe / he p̄serueth them fro the iudge  
ment of euerlastynge dampnacyon. Therfore sayth the

apostle. Cū iudicamur a deo corripimur / ne cū hoc mūdo  
dāpnemur. Whan the iudgemēt of god is shewed vpon  
vs by temporall payne for secreete causes that we knowe  
not / but his wysdome knoweth whichē sendeth payne  
to no man ne woman but for great cause. Whan we are  
thus punysshed / than we are correcte / bycause we shall  
not be danpned with this worlde / that is to saye / with  
worlde folke whichē set theyr hertes on felicity & plea-  
sures of this worlde so greatly / that in maner they lytell  
remembre ne desyre the pleasures that is ordeyned for  
soules whichē are the despyers of this worlde felicity.  
Alwo may they be that haue lytel or none of worlde  
tribulaciō / for moche sorowe is ordeyned to them in tyme  
comynge & sorowe perpetuall / excepte the greate mercy  
of god / for there is none that lyueth so innocently in this  
lyfe but they deserue greate payne / bothe by cōmyssyon  
of thynges that they ought to do & do them not / & also by  
cōmyssyon of thynges that they sholde not do / & yet they  
do them. Wherfore yf they haue no punysshemēt in this  
lyfe / greate punysshemēt is ordeyned for them after this  
lyfe / and lacke of punysshement maketh the soule that it  
forgetteth hymselfe & god / as it is sayd befoze / & lyke as  
it is reherfed in y boke of Daniell / that Nabugodonosor  
the kyng of Assyrye was so ferre drawen by worlde p-  
sperite fro the knowlege of god / that our lord to y know-  
lege of Nabugodonosor & to the syght of man chaunged  
hym in to the similitude of an oxe / and. viij. yere he was  
amonge the beestes. But after this punysshement he lo-  
ked vp to heuen with y syght of his soule askyng mercy  
of god. And after that he was restored to his owne forme  
and dignite whichē he had afore. By ghostly vnderstans-  
dyng those folke lyfte by theyr eyen to heuen that haue



theyr medytacyons to god / & ordre theyr loue to hym / &  
knowlege hym theyr souerayne lord / of Whome descen-  
deth all theyr beyle and grace to perseuer in vertuous ly-  
uynge. For lyke as all flodes come to y<sup>e</sup> see / lyke wyse all  
graces & benefyces bodyly & ghostly come of god / & lyke  
as they retorne agayne to the see / so we ought to referre  
and ordre them all to hym / & not princypally to our pleas-  
sure / as y<sup>e</sup> prophete sayth. Quod de manu tua accepim<sup>9</sup>  
hoc reddimus tibi. That thyng that we haue taken of  
thyne hāde / that we gyue to the. Thus suche gyftes as  
we receyue of our lord / yf we spende them in y<sup>e</sup> werkes  
of vertue / & gyue them to the pooze in the name of hym /  
than we gyue hym them agayne / as he sayth hymselfe.  
Quicqd fecistis vni ex minimis meis / in noīe meo inicht  
fecistis. What so euer ye do to ony of y<sup>e</sup> leest in my name /  
ye do y<sup>e</sup> to me / wherfore suche as referre & gyue y<sup>e</sup> goodes  
that they receyue of our lord / to hym agayne they con-  
tinue the flodes of grace. For as they gyue to hym / he is  
so lyberall y<sup>e</sup> he can not but gyue agayne suche thynges  
as he knoweth moost expedient to his louers. And yf the  
flode of his bouitefulnes come not to hym agayn / than y<sup>e</sup>  
flode of grace is stopped by our defautes. For lyke as he  
is the begynnynge & endynge of all goodnes / whiche co-  
meth of hym must be returned fynally agayn. Thus by  
the dedes of thy lyfe thou confellest & shewest that there  
is one god / & in these y<sup>e</sup> thankest hym & worshypppest hy.  
Many there are whiche do the contrary / as the apostle  
sayth ad Titū. There are many y<sup>e</sup> saye they knowe god  
they deny hym in theyr dedes of theyr lyuynge / for theyr  
lyfe is abhomyable in the syght of god / and they lyue  
wretchedly as folke that had no fayth / & rather as y<sup>e</sup> re-  
probate & despyled enemyes of god than lyke vnto his

Note o<sup>r</sup> my<sup>r</sup>.

D iij

chyldezen & frendes. Multi fatentur se nosce dñm / factis  
autē negant cum sint abhominabiles et incredibiles ad  
omne opus reprobi. Thou whiche hast gyuen thy god  
agayne suche goodes as thou hast receyued of hym at þ  
houre of deth / thou shalte be lyghtly delyuered of thyne  
acounte / for in this lyfe þ delyuerest the of these goodes  
that thou hast receyued of hym / & put them in his hādes  
agayne. And therfore it shall be sayd to the in that houre  
lyke as it is wryten in þ gospell of Mathew. My trusty  
seruaunt thou hast ben saythfull & true in fewe thynges  
that I dyde gyue the / now I shall make þ lord of many  
thynges / entre in to þ ioye of thy lord. Than thou that  
hast mysspended the goodes of our lord to thy pleasure  
contrary to the wyll of hym / & contrary to thy profyte / þ  
mayst be woo / for an hard counte shall be layde agaynst  
the. Wherfore yf thou amende the not / thou shalte haue  
strayte passage to thy saluacyon / Wherfore yf our lord  
sende the tribulacyon for mysspendynge baynly þ tyme  
of thy youth / & of suche goodes as he hath sente the / in  
this he sheweth that he wolde haue the saued / & that þ  
sholde amende thy lyf / & ones begyn to loke vpwarde to  
thy mayster / and not abuse hym that stryketh the. Our  
lord whan he seeth that þ rebell hertes wyll not turne  
to hym by kyndnes whiche he sheweth to them in his  
gyftes / than he beteth them to make them come to hym  
by tribulacyon & sharpnes / & yet oftentimes they wyll  
not come to hym / as he sayth in the boke of ysaie. Popu  
lus non est reuersus ad percutientē se. The people turne  
not to hym that beteth them. For in syknes they mynde  
renneth moze for helpe by man in phisyke than it doth to  
his helpe / & whan wronges & iniuries be done to them  
they are redy to reuenge them / & to do one shrewde turne



for another/and are not redy mercifully to forgyue it for  
his sake/that they myght obteyne forgyuenes of hym.  
And so vnder nethe þe rodde of tribulacyon they come not  
to correccyon / for they loke not as they are boude by the  
benefyce of theyr creacyon & redempcyon to kepe his cō-  
maūdementes & holy cōseyles in reformacyon of theyr  
lyuyng. Here ye shall vnderstande that euery true loue  
hath his herte towarde his loue/ & they drede to be forgo-  
ten of theyr loue/ & theyr hertes to be forgotten there they  
loue. And thus our lord whiche hath to vs loue vnumea-  
surable hateth to be forgotten of vs. And whā we forgete  
hym/ he beteth vs & pulleth away frō vs suche thynges  
as we moost loue in this woꝛlde/ as helth of body/ fren-  
des/ woꝛldly goodes. And oftē tymes he suffreth þe good  
name & cōmendacyon to be pulled awaye from suche as  
hath bayngloꝝy in the laude of name without great de-  
seruyng by holy merytes of good lyuyng in the laude  
of god. And so he maketh them to call on hym & to knowe  
hym by aduersite whiche forgete hē by prosperite. Lyke  
as the butler of Pharaο had forgotten Joseph whan he  
was comen to prosperite/ whiche expownded to hym his  
dreame to his greate solace & cōforte whan he was in ad-  
uersite. And by cause that woꝛldly prosperite byngeth a  
soule to forgetfulnes of god/ our lord whan he pmyssed  
to the people of Israell greate Citees with plente of ry-  
chesse/ he warned them afoze þe they sholde not forgete  
hym/ sayenge thus. *Nō obliuiscaris domini dei tui.* Se  
that thou in the tyme of thy great prosperite forgete not  
thy lord god. And to shewe to the that he forgeteth not  
the/ he sayth hym selfe that he hath woꝛyten the in his  
handes. *Nō obliuiscar tui in manib⁹ enī meis* descripti-  
te. He bereth yet & euer shall the prynte of the woundes

in his handes Whiche he suffered for the / and also in his  
herte Whiche was wounded for the. Lerne thou than to  
bere some sharpe token on the to remembre hym / & the  
greate paynes that he hath suffered for the / yf he gyue þ  
greate rycheſſe & prosperite in this tēporall lyfe / thynke  
not for all this that he loueth the so specially that þ haue  
With hym his rycheſſe in heuen / for many Whiche shall  
neuer come in heuen haue greate plente of these goodes.  
And the myſblyng of them is cause of theyr dāpnacion  
Wherfore rycheſſe and dignite of this worlde are called  
in scripture the gyfte of þ lyfte hande / as Salomon wy-  
teth. In sinistra eius diuitie et gloria. Great multytude  
of ryche folke at the daye of iudgement shall stande at þ  
lyfte hande of the iudge / & the pooze at the ryght hande /  
yf thou shalt haue ony loue of our lord for thy rycheſſe  
it is for the good ble of them / that is to say / bycause thou  
spendest them to his honour and releſe of them Whiche  
haue lytell to helpe them selfe for the loue of hym. And  
euer in the tyme of prosperite take some wylfull payne  
to remembre hym lyke as he hath gyuen example to the  
For verily lyke as bodyly pleasure maketh the soule to  
forgete hymselfe and god / lyke wyse bodyly payne ma-  
keth it to remembre hymselfe and god. And this payne  
is merytoryous Whan it is pacyently suffered / but it is  
of a meruaylous greate meryte Whan it is taken ioy-  
fully / and as a remedy to purge the soule fro synne / and  
brynge it to specyall grace and loue of our lord / Whiche  
perauenture thou saye / syr I meruayle not yf our lord  
With the rodde of tribulacyon bete the frowarde and vn-  
gentyll hertes Whiche knowe hym not / but I meruayle  
greatly Why he beteth the gentyll & mercyable hertes  
Whiche knowe hym & loue to worſhypp hym. To this I



answere. This betynge is not onely profytable to suche  
as be vnkynde & of synfull lyuynge / but also to suche as  
be good & vertuouſ Whiche be not yet comen to y greate  
perfeccyon of vertue to suche tyme as they be made per-  
fyte by reſyſtyng of greate temptacyon & gladly takynge  
of tribulacyon. For many ſoules Whiche truſt that they  
be ſtronger to reſyſt temptacyon before they fele it / Whan  
it cometh vpon them ſyerſly / they fele them ſelfe ryght  
feble in cōparyſon as they truſted they had ben. By con-  
tynuall betynge of tēptacyon they come to great myght  
of vertue & knowlege of them ſelfe / and of What valure  
they be in vertue. Therfore ſayth Salomon. Qui nō eſt  
temptatus qđ ſcit. He or ſhe that hath no greate tempta-  
ciō What can they / as Who ſayth ryght lytell. And thus  
our lord ſuffreth ryght mercyfull and gentyll hertes to  
hym to ſuffre greate temptacyon / for in that they lerne to  
loue god. For of all proues of loue the greateſt is Whan a  
ſoule reſyſteth myghtyly agaynſt greate temptacyons  
for the loue of god / & bycauſe they wolde not offende his  
grace. And ſo they make a mighty conqueſt of themſelfe  
& do agaynſt theyꝝ owne inclynacyon / to preferre y Wyll  
of god agaynſt theyꝝ owne Wyll & deſyre. That holy mā  
Job was brought to great perfeccion by aduerſite. And  
Salomon y was ſo wyſe was brought to great folyſh-  
nes and vncleue lyuynge by proſperite. Here is example  
that bodyly aduerſite byngeth the ſoule to ghōſtly pro-  
ſperite / Whiche ſtandeth in ghōſtly wyſdome & vertue.  
And the bodyly pſperite byngeth to ghōſtly folyſhnes  
and loſſe of vertue / and fynally to euerlaſtyng aduerſite  
payne & tribulacyon. And there is no ſoule ſo graciously  
diſpoſed but it wolde rather choſe With temporall aduer-  
ſite to haue the ghōſtly rycheſſe w the loue of god in this

lyfe / & after it be passed heng / endles ioye & felicitye / than  
With temporall prosperite ghostly pouerte With hatred  
of god & perpetuall dampnacyon. Sythen Salomon þ  
was so wyse lost wysdome in prosperite / thou arte not  
sure that thou shalt kepe thy wysdome in worldly plea-  
sures & prosperite / than arme the to tribulacyon yf thou  
wylt come to ony perfeccyon. And whan þ thynkest the  
tribulacyon paynfull & heuy to bere / cōfōrte the agayne  
With remembraunce that it is but shorte / & shall bynge þ  
ioyfully out of þ worlde / for thy last daye shall be þ ende  
of thy trouble for euer / & thynke that our lord calleth the  
to hym therby / where thou shalt se hym in his maieste  
and be replenysshed With þ solacyous syght of his per-  
durable glozy. And thynke verily þ he whiche putteth  
the to this great prose / ordeyneth great thynges for the.  
For lyke as the knyght geteth not of his kynge to suche  
tyme that he be proued by actes of chyualrye / and haue  
myghtily foughten for his kynge / so loke þ for no greate  
rewarde of god / excepte thou haue greate tēptacyon for  
his sake / eyther agaynst the deuyl by ghostly tempta-  
cyon / or agaynst thy fleshe With temptacyon of glotony  
flouth or lechery / or agaynst the worlde With couetyse.  
But of all those batayles the ghostly batayle in fayth &  
cōscyence is most troublous & heuy to bere / & of all other  
it is moost profytable to that soule whiche wylly fyght in  
this batayle is moost directe agaynst þ deuyl / & the con-  
quest of hym is moost pryncypall as saynt Paule sayth.  
*Nemo coronabitur nisi qui legitime certauerit.* There  
shall none be crowned but suche as lawfully fyghteth / &  
preuayleth by keepyng of theyr soule fro consent to synne  
And þ more dignite that a knyght or a clerke is called to  
the more prose to be made befoze of his habys



lite. Thus by these techynges thou mayst vnderstande  
that tribulacyon is ordeyned of god in this lyf to call the  
and lede the agayne in to knowlege of thyselfe & in to re-  
membraunce of thynne owne herte. And knowe þ veryly  
that þ herte whiche hath not cast out of hymselfe þ ioye  
of worldly prosperite / may not perfytlly fele nor knowe  
hymselfe. For the pleasure of this false ioye so enclothes  
the herte / that it may not retorne in to hymselfe / but it  
is all occupied with worldly maters / whiche in that it  
may not / it ordeyneth to the encrease of this bayne ioye /  
and so it laboureth euer more & more to blynde hymselfe  
as longe as it renneth outwarde in worldly prosperite /  
and therof complayneth hym the pphete Dauid in the  
persone of a spinner / where as he sayth. Lumen oculorū  
meorū ipsum nō est mecū. The lyght of myne eyen is not  
with me. Alas they may be sozry to whom our lord hath  
gyuē great naturall wysdom & knowlege / & they spende  
the candell of theyr wysdom in orderynge of worldly va-  
nytees / in orderynge of themselves þ they spende but lytell  
or none / & it is gyuen to them specially for themselves / that  
is to saye / to the wele of theyr soule & not to the pleasure  
of theyr body. Lyke as euery man is moost nygh hysselfe  
so vnder god he ought moost to loue hymselfe / & in orde  
to those thynges whiche shall be moost to the auayle of  
hymselfe as to god & vertue / & no thyng is so necessary  
to be known of man as hymself. For all knowlege wout  
knowlege of hymselfe is but bayne to byng a man to  
the ende that he was made for / & lyke as he that hath  
not hymselfe / hath no thyng / for yf a man haue no per-  
fyte power to rule hymselfe / nothinge is well ruled that  
cometh in his hādes. For there is no outward dede well  
ruled / excepte it come of a well ruled soule / for þ goodnes

of the outwarde dede presupposeth the goodnes of the  
good dede of the Wyll inwarde / & so yf þ. haue not a good  
wyll / there is no thyng good that thou doost. Perauens  
ture thou wylte saye whan þ. doost neuer no good dede.  
For comynly whan thou hast Wyll to do ony good dede /  
there cometh in thy mynde some shrewde entet / as bayn  
glozy & laude of the woꝛlde / oꝛ to haue a temporall pfyte  
therby / oꝛ to please thy frende / oꝛ for fere to displease hy /  
oꝛ of enemyte thou doost to þ. rebuke of other whiche do  
not se lyke as thou doost / oꝛ thou leuest thynges vndone  
bycause thou woldest not that other sholde folowe the.  
Thus comynly thy Wyll is not good / & than after this  
doctryne thy wyll is not good. Here I answere / that it is  
impossyble to the to let suche thoughtes to come to thy  
mynde. But as longe as þ. wolde do ony good thinge for  
the loue of god & pfyte of thy soule yf that bayne oꝛ euyl  
thought were away / than thou doost it pꝛyncypally for  
god / & that euyl oꝛ bayne thought letteth no thyng the  
meryte of thy dede. As thus / perauenture þ. seest a pooꝛe  
man & wolde gyue a peny in almes to hym / & forthwith  
cometh in thy mynde that thou shalt haue a laude of the  
woꝛlde therfoꝛe / of suche as se that / this thought shall  
not make the to lese thy meryte / as longe as thou wolde  
gyue that peny to the pooꝛe man for the loue of god yf no  
man sholde se the / than thou doost it pꝛincipally for god /  
this Wyll is merytorious & þ. dede folowynge therupon  
Than returnynge to my sayenge befoꝛe / lyke as he that  
hath not hym selfe / hath no thyng. Lyke wylse he that  
knoweth not hym selfe / knoweth no thyng / þ. is to saye  
profytable to hym selfe / as to purchase þ. rewarde of our  
loꝛde in þ. euerlastynge ioye after this mortall lyfe. The  
wretched man oꝛ womā that setteth theyꝛ loue moost on



this worldly prosperite/he forgeteth hymselfe/ for he is  
not w hymselfe. Loke what thynges y soule moost loueth  
there it is moost by couersacyon of y mynde/ & y werkes  
of the soule moost renne thyder. As our sauour sayth.  
Ubi thesaurus tuus/ ibi cor tuu. Loke where y thynges  
is that y louest/ there is thyne herte. Thus the herte of  
the couetous man is with his golde & syluer. The herte  
of the lecherous man is with the persone there he hath  
moost fleshely pleasure to. The herte of the proude man  
is there he hath moost reuerence & w his freshe clothes.  
Thus the worldly prosperite & false transytoy ioye in  
erthly creatures draweth the hertes of men & womē fro  
themselfe/ & with moche sorowe oftentymes they come  
to suche thinges as they loue/ & therfore they bye them/  
with lesse labour & sorowe they myght bye excellent ioye  
in heuen/ than they bye this false worldly ioye y whiche  
hastely they shall lese/ & thā they shall haue euerlastyng  
sorowe. But lyke as a man that is besyged whan he  
wolde eschewe & go out of his hous/ he is cōpelled to re-  
turne/ & is beten in agayne by suche as haue besyged  
hym/ and is brought therto that he dare not ones set out  
his fote at y doze. Lyke wyse our lord of his great mercy  
sendeth the souldyours of tribulacion to suche soules and  
hertes as he loueth/ & wolde that they sholde abyde at  
home/ & beteth them in to themselfe/ & the moze tribula-  
cions there are & also the moze they be/ so moche y hertes  
haue lesse power to straye abroad from them selfe. Than  
thanke god therof whiche sendeth the aduersite/ wher-  
by thou arte made to leue the loue that y hast to worldly  
prosperite/ and lerne to knowe & to loue god & thyselfe in  
ordre to god/ & thus to abyde at home & kepe well ordred  
the loue of thy soule. For whan there is no dweller in an

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hous/soone it falleth to ruyne & decaye. Lyke wyse the  
soules whiche are not inhabyted in this maner fall to  
wake & come to nought. Blessed is that man or womā  
whiche abydeth in hymselfe/ & lerneth to knowe hys selfe  
how he shall kepe his body obedynt to his soule/ & his  
soule obedynt to god. And aboue all thynges attendeth  
to kepe hymselfe/that the flesshe drawe not the soule to  
the loue of the worlde/ but that the soule drawe y<sup>e</sup> flesshe  
to the seruyce of god/ & hath the great ioye in y<sup>e</sup> clerenes  
of conscyence/ is whan it lyueth without remors in his  
conscience of deedly synne/as it is comynly sayd. A cleue  
herte a ioyfull herte. And sorowfull may that herte be  
that is lykened to a comyn mynstrell or a iugler whiche  
is moze in other mennes houses than in his owne. And  
whan he syngeth & maketh most myrth in other mēnes  
houses/ than soone after he is most sorowfull in his own  
hous. Lyke wyse the herte whiche moost seketh solace  
in worldly thynges outwarde/ it hath lesse ioye of ghost  
ly thynges inwarde. And than I saye to the whiche fe-  
lest thyne herte fro the in delectacyons of the flesshe/ or  
pleasures of the worlde/ & than thou hast suche pleasure  
to abyde there/ that thou hast no wyll to come home & to  
forsake them vterly/ whiche y<sup>e</sup> seest be not to the profyte  
of thy soule/ than call to our lord that he wyll sende his  
soudyours of tribulacyon & dvyue them home agayne/ &  
to constrayne thyne herte to knowe thyselfe/ & to attende  
wysely in keepynge of thy selfe/ that y<sup>e</sup> do no thyng con-  
trary to the wyll of god & to thyne euerlastynge auayle/  
as y<sup>e</sup> pooze mynstrell is cōstrayned to turne agayn to his  
hous whan the feestes are done/ for than he hath none  
other place to turne to. So after all worldly pleasures  
whan it is past/ & tribulacyon make y<sup>e</sup> not to turne afoze



thou shalt turne home to the hous of thyne herte / & thou  
shalt fynde there a sorowful hous. For euery bayne ioye  
that þu hast had in this lyfe thou shalt fynde there a great  
sorowe / yet & thou take to þu tribulacyon of penaunce afoze  
thou depart fro this woꝛlde / it shal kepe þu hous of thyne  
herte fro the moost sharpe brēnyng fyre of hell. For as þu  
prophete sayth. *Contritū et humiliatū de⁹ nō despicias.*  
Good loꝛde thou despysest not an herte whiche is meked  
and brought to knowe hymselfe by tribulacyon. Than  
thou whiche louest euerlastyng cōsolacyon / & felest that  
thyne herte is ronne to bayne delectacyon / praye tribu-  
lacyon to come & retorne the home agayne. Lyke as the  
dowue constrayned turned to the shyppe of Noe bycause  
she coude fynde no grounde to set her fete vpon / Noe is as  
moche to saye in englyshe / as rest / the shyppe is þu herte  
the dowue is þu loue / praye god that þu floode of tribulacyon  
so couer al bayne thynges fro thy loue / þu it be cōstrayned  
to retorne to inwarde rest of thyne herte by tranquillite  
and of a clene cōscyence & holy occupyng of thyne herte  
With holy medytacyons of god in vertue / With perfyte  
desyre of good werkes & blessed customes to the pleasure  
of god & thy great pꝛmocyon. Thou þu sekest rest in woꝛld  
ly thynges / thou arte deceyued / for þu shalt fynde no rest  
but in god / for none other thinge may saciate & content þu  
soule / as the pꝛphete sayth. *Saciabor cū apparuerit glo-  
ria tua.* I shall saciate & replenysshe with ioye whan I  
shall se the good loꝛde in thy gloꝛy. Therfore it is wyrtē  
in ecclesiastice. *In oībus requiē quesiui / et in hereditate  
dñi morabor.* I haue sought rest in all thynges / & now  
I shall dwell in the herytage of god / that is to say / myne  
herte shal dwell in desyre of þu kyngdom of heuen / where  
is the perfyte rest. Therfore sayth Dauid to our loꝛde.

**C**ouertere aia in requiē tuam. Turne my herte in to thy rest. The soule of man may fynde no suche rest in þ̄ thyn-  
ges of this woꝛlde as in them selfe whan it is ordred in  
the lyuyng accoꝛdyng to þ̄ lawes of god / & suche a soule  
doth rest / foꝛ it is content in all thyngeſ w̄ the woꝛkyng  
of our loꝛd / & that soule is the dwellynge place of our loꝛde  
of whome it is wryten. In pace fact⁹ est locus eius. His  
place is made where is peace / & peace of cōſcyence in his  
peace / foꝛ þ̄ cometh of hym. Therfoꝛe sayth þ̄ prophete.  
Conuertere aia mea in requiē tuā. Turne my soule in to  
thy rest. And Salomon sayth. Intrās in domū meā con-  
quiescā cū ea. I entrynge in to the hous of my cōſcyence  
there I shall rest. Than thou may be woo whiche sekest  
rest in outwarde thyngeſ / & lokest lytell foꝛ þ̄ rest of thy  
hous at home in thy cōſcyence. yf thou wolde take la-  
bour to retorne home & well serche the hous of thy cō-  
ſcyence / thou whiche art a great louer of þ̄ woꝛlde / thou  
shalte fynde there a troublous hous / wherfoꝛe to suche  
as be the rēners out / our loꝛde sayth by þ̄ prophete My-  
chee. His qui foris sunt dicet be be. To these that moꝛe  
are occupied with other thyngeſ than with themselfe /  
it shall be sayd woo woo be to you / that is to saye / those  
whiche haue theyꝝ herte so set on outwarde thyngeſ that  
they foꝛgete themselfe / & specially that herte hath cause  
to be woo whiche is departed fro hymselfe / & sytteth so  
fast in woꝛldly banytees / & in maner it is so fast holden  
with these banytees as with an hoost of enemyes / that  
it can not turne agayne home to hys selfe. Euery woꝛldly  
pleasure þ̄ appereth outwarde / it is a snare to tye it fast  
and kepe it fro hymselfe / wherfoꝛe euery soule remēbre  
well hymselfe & se where is set þ̄ loue / yf the loue be fixed  
on ony thynge whiche god wolde not it shoulde loue / than



it is taken in a snare of dāpnacyon/excepte it haue helpe  
of delyueraūce by þ grace of our lordē/ Wherfoze it must  
dayly crye for helpe to hym to suche tyme he haue loued  
it. The loue also of euery creature whiche is moze than  
it ought to be is a snare therto/ Wherfoze it must beseeche  
god that it may loue no thyng but suche as are good/ &  
also that it may loue good thynges in ordre to god & pro-  
fyte of the soule. To an herte that hath not set the loue on  
the vanytees of the worlde/ it is lytell difficulte to kepe  
them out of the herte/ but Whan they haue ones taken  
theyr lodgyng in þ hert/ by that loue þ the hert hath to  
them/ Without greate labour & dilygence they wyll not  
be dryuen out agayne. And oftentymes Whan our lordē  
sayth that it is not expedyent to suche as he loueth that  
these vanytees abyde in the herte/ & also he seeth that þ  
persone þ he loueth helpeth not hymselfe to dryue them  
out/ or perauenture wolde not haue them out. Than he  
as a true louer sendeth out his hoost of tribulacyons/ to  
repell & to dryue out of the herte these vanytees/ whiche  
and they myght abyde/ wolde fynally destroye the hous  
of the herte/ & robbe it of all the goodes of vertue that is  
in it/ wherfoze ecclesiastes sayth. *Precurre prius in domū  
tuam.* That is to saye/ Whan thou seest the worldly va-  
nytees renne in to thyn herte/ renne thou before & stoppe  
them/ & shette the doze of thyn herte that they haue no  
lodgyng there by remembraūce of the hurtes that they  
do there. For they kepe the herte fro þ loue of god/ fro the  
loue of hymself in ordre to god/ fro the loue of vertue/ frō  
holy meditations/ frō holy desyres/ frō deuoute prayers  
from dedes of penaūce. And comynly Whan þ vanytees  
occupy it/ it is disposed to lytell vertue or to none. Suche  
men & women as moost labour to gete & to kepe the plea

asures & goodes of this worlde / and labour ytell to kepe  
theyr hert / but let it renne where it wyll / these are great  
fooles / for fynally these shall lese all these transytoy bas  
nities that they labour moost to gete & kepe / & also them  
selle from the eternite of ioye / & be brought to perpetuall  
payne / for defaute þ they kepte not theyr hertes as they  
sholde haue done the tyme of this lyfe. And those þ gyue  
ytell kepe to the worldly vanytees and prosperite / but  
moost applye theyr myndes how they may kepe theyr  
hertes well occupyd. These after þ passyng of all world  
ly pleasures shall haue theyr hertes replenysshed with  
the moost delycate & pleasaunt hertely delytes of the glozy  
of god & of the inestymable blysse & ioye of the felicitye of  
aungels & sayntes in heuen. These whiche ordeyn them  
moost spccyally to kepe theyr hertes / & ytell set by those  
thynges whiche worldly folkes moost desyre / are called  
fooles in this worlde / but they are called wyse of god / &  
theyr wysdome shall be comended of all þ heuenly mul  
titude in þ kyngdome of god. For this cause sayth Sa  
lomon in his prouerbes. *Omni custodia serua cor tuum  
qua ex ipso pcedit.* With all thy diligence kepe well thy  
herte / for therof cometh lyfe / & dampnable deth cometh  
yf it be not well kept. This herte is the longynge of thy  
lorde god / whiche hath greate pleasure for to abyde in it  
whan it is clenly kepte fro fylthy mocyons of synne / as  
he hath in the boke of Prouerbes. *Delitie mee esse cum  
filiis hoim.* My delyte is to be with the children of men.  
For theyr loue he became a chylde hymselfe / bozne of the  
virgyn Mary / wherfore lyke as thou desyrest to be wel  
come to his loue / se that thou kepe well þ hous of thyne  
herte / & oftentymes turne therto & dresse it / þ he with no  
thyng there be offended / but þ he may haue a pleasure



to beholde it/as he sayth in Canticis. Reuertere vt ituea-  
mur te. Turne agayne þ We may beholde the. He sayth  
not that I may beholde the/but that We may beholde þ  
that is to saye/vf þ be well to thy selfe/than I shall haue  
a great pleasure to se the/for than I shall garnyshe the  
soule With my grace to thy moost profyte & my pleasure  
Than I exhorte the Whiche returnest not to thy selfe as  
thou shold/take pacyently the tribulacyon that our lord  
sendeth the / to the entent that þ shalte gyue good atten-  
daunce to þ keepyng of thyne hert/& forsake þ loue of those  
Wretched or vayne pleasures/Whiche let thyne hert fro  
the loue of hym. Thou thinkest that thy trouble & payne  
greatly hurteth the/but it is þ greatest profyte & helpe þ  
thou mayst haue in this lyfe/& þ greatest token that our  
lord loueth the/& of this þ shidest be moost glad/for his  
loue thou shalte fynde fynally to thy moost ioye & cōforte  
after this transytory payne & trouble. This tribulacyon  
bryngeth þ bothe to god & to thy selfe/lyke as thy vayne  
pleasures in prosperite had dzyuen the fro bothe. And for  
this cause payne & tribulacyon is called þ bande of god/  
for it tyeth the to god / lyke as prosperite louseth the from  
hym/and byndeth the to suche Wretched & peryllous li-  
bette of the worlde/and in these bandes thou shalt lerne  
to knowe god & thy selfe/and to chaunge thy lyfe in to an  
other maner of lyuynge. And whan þ by holy customes  
in this lyfe art tyed to hym/than he wyll tye þ by payne  
to kepe the at home with hymselfe. And thus he sendeth  
tribulacyon not onely to brynge þ herte home that it go  
not fro themselfe/thy lord god dealeth graciously With  
the whan he calleth the fro plente to pouerte / I meane  
not that he maketh the to lose all thy good/but whan he  
maketh the to set lytell by thy good / so that thyne herte

is poore & naked without them / that is to saye / without  
greate affectyon and loue of them. So sayth Salomon.  
Est pauper in diuitiis. There are some that are poore in  
rychesse / that is to saye / whiche that set theyr hertes in  
maner no more on them than yf they had no rychesse.  
To this ghostly pouerte the whiche in the syght of god  
is moost haboundant rychesse / are the soules brought  
to hym whan they are sore hunted by greate aduersite &  
trouble / and tyed to our lord with the bande of tribulas  
cyons. And notwithstanding that our lord kepeth the  
thus tyed that thou mayst not renne at thy wyll at large  
as thou hast ben accustomed afore tyme / thynke not that  
thou lovest therby any liberte / but rather our lord put  
teth the in more liberte. There is no very perfyte liberte  
of the soule but onely in thynges of vertue. This liberte  
to renne with thyne herte to loue vanytees / or to synfull  
werkes of this lyfe / is thraldome / & not comendable no  
more than it is to suffre a seke man / as he is in an hote  
axys to ete & drynke what he wyll desyre / for his appe  
tyte is so disordred w<sup>th</sup> corrupte humours / that comynly  
he desyrez those thynges whiche be moost contrary to  
his helth / lyke wyse that soule is in a peryllous liberte  
whiche at his owne pleasure hath power to synne. But  
whan our lord by tribulacyon calleth it to hym / & to be  
the louer of vertue at liberte / this is the perfyte liberte.  
And that other liberte to synne is rather seruage / for it  
maketh þe soule seruaunt to the deuyll / & fynally byngeth  
to the bondshyp to hym in hell. And the liberte of vertue  
byngeth to the moost perfyte fredome of heuen. Whan  
the phisycyon suffreth the pacyent to take what meet &  
drynke that his appetyte is moost to / it is a sygne that  
he desperyeth of his helth / & comynly they wyll saye he



is but a deed man/Wherfoze let hym take What he Wyll  
 Lykewyse Whan our lord the great phisicion letteth þ  
 lyue after thy fleshely pleasure/ & maketh no restraynte  
 by tribulacyon/ it is a token that he setteth lytell by the/  
 & that thou hast ghostly sycknes Whiche is not lykely to  
 haue remedy/ for suche are moze desyrous to fulfyll theyr  
 owne Wyll than þ Wyll of god. They despyse god/ as he  
 sayth by the prophete pseye. Filios enutriui et exaltaui  
 ipsi autē spreuerūt me. I haue nourysshed my chyldren  
 With goodes of this worlde/ & haue exalted them to ho-  
 nour/ and they haue despyled me. Yf thou Wylt aske me  
 What is very fredome/ I saye that he is not moost free  
 that may do moost What he Wyll/ but he is moost free þ  
 leest may do euyll/ & so there is moost liberte Where leest  
 power is to synne. Thā accordyng to this doctryne afore  
 reherced/ sythen our lord maketh the by tribulacyon to  
 knowe thy selfe & hym/ & tyeth þ to hym that þ shalt not  
 go fro hym/ & byngeth the fro thraldome of the feende &  
 Wretched lyuynge to perfyte liberte of his loue & execu-  
 cyon of vertuous dedes. Wherfoze yf þ fele thy selfe discō-  
 forted by trouble & payne/ reduce these great profytes to  
 thy mynde/ & they shall cōforte þ agayne. For thy cōforte  
 is to remembre þ he loueth the/ & the moost token of his  
 loue is whan he ledeth þ by tribulacyon to hys selfe/ Wher-  
 fore ioye thou in hym/ & he shall ioye in the/ and than all  
 thynges to thy moost auayle shall prospere With the.

**T**he fyfth consolacyon in tyme of tribulacyon is to  
 remembre how thou art made therby hastely to  
 spede the in þ Waye to heuen/ & to the blessed presence of  
 thy lord god. For as it is sayd before. Every payne com-  
 meth of god/ Wherfoze every payne is ryght Wyse. And  
 Note oz myr.

euery synne cometh of vs / and euery synne is bryght-  
wyle / wherfore as many tribulacions & paynes as þ  
hast / so many messengers þ hast sente fro heuen to spede  
the thyder / lyke as a man whiche in þ flouryng tyme of  
somer goynge throughe a feelde or swete medowe full of  
fayre floures / oft tymes wyll gader of the floures / & for  
the swetnes & solacyous abydyng in þ place / he wyll lye  
or laye hym downe / & somtyme fall on slepe / & so þ nyght  
cometh vpon hym afore he haue ended his iourney. And  
the man that laboureth the foule waye in wynter tyme  
he fyndeth no place to rest in tyll he come to þ ende of his  
iourney / & yet maketh hym to haste that he may come to  
an ende of his labour. Lykewyle the folke whiche are in  
the pleasaunt prosperite of this lyfe / they are so occupied  
with gaderyng thynge of pleasure / as rychesses / flesch-  
ly delectacions / honours & dignytes / that they forgete  
theyr iourney whether they be boorde out of this worlde  
for here they are & seke rest in the pleasure of this lyf / in  
maner as there were none other felicity ordeyned for mā  
and there they lye slepyng in synne & wretchednes tyll  
the night of deth come vpon them / & than they are taken  
with þ deuyls of hell / & neuer come to se god in his glory  
whiche sholde haue ben the ende of theyr pylgrymage.  
But suche as be in the wynter waye of aduersite full of  
greate blastes of temptacions in the soule / full of sharpe  
thornes of paynes & bodyly sickenes / full of great floodes  
of worldly tribulacyō / these folke haste them / for in theyr  
waye they fynde but bytternes / and therfore they haste  
them / that they may come to rest them swetely at þ ende  
of theyr iourney after theyr sore labour. For þ bytternes  
of tribulacyon taketh fro the herte all false pleasures of  
this worlde / & so it maketh the good soules whiche our

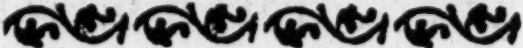


lorde vtterly & ſpecyally loueth to ſpede them to hym / &  
Wyll not ſuffre them to reſt them & abyde in þ waye / the  
thynges whiche he calleth þ to by tribulacyon payments  
ly taken / are ſo great / ſo precyous / ſo perdurable / & euer  
laſtyngly abydyng / that he Wyll not that þ ſhalt make  
taryenge in þ lytell thynges whiche ſhortly ſhall clyppe &  
banyſſhe a waye. A great meruayle it is that ſuche per  
ſones to whomie god hath gyuen great knowlege make  
theyr abydyng in the lytell thynges / & by the taryenge  
they make in the ſmall thynges & greate labours / they  
haue about them to ordre them fylthy to theyr pleaſure  
they ſhewe well they haue forgotten þ greate thynges þ  
our lorde called them to. All thynges that þ herte dely  
teth imoderatly maketh the hert to tary / & loſeth moche  
tyme of his pylgrymage / but whā payne & tribulacyon  
taketh away bayne delyte fro þ hert & maketh þ thyng  
bytter whiche was wont to be beloued / than it maketh  
the hert to ſtyre hym forwarde ſwetely / & leueth þ bayne  
taryenge / and therfore the prophete ſayth. Multiplicate  
ſunt infirmitates eorꝝ poſtea accelerauerūt. Whan ſeke  
nes is multiplyed thā ſuche as haue taryed before they  
haſte them forwarde full faſt. Ha good lorde many one  
ſholde go full ſlowly in theyr iourney yf they were not  
haſted forwarde with ſharpe callynge by tribulacyons  
and in maner cōpelled with vyolence to procede in theyr  
waye. And lyke as the croked fete & affeccyons are feble  
& oftentimes wolde reſt in the bayne pleaſures / excepte  
they were excyted to go / ſo our lorde ſuche as he ſpecyally  
loueth / he calleth oftentimes vpon them. And therfore  
it is Wrytten in þ boke of Exodi / that the Egypcyens con  
ſtrayned the chyldren of Iſraell to go out of Egypte / in  
token that tribulacyons whiche are vnderſtande by the

eggyngs/constrayne the hertes of the chosen childzen  
of our lord to go out of this worlde by the affeccyons of  
theyr loue/ & spede them to that lyfe there y greate plea-  
sure standeth in loue/ & there nothyng is but y is derely  
loued. And whan the loue goth fro the worlde/ the herte  
goth fro the worlde. For lyke as the body goth w the fote  
so the soule goth with y loue/ & where the loue is/ there  
the herte is. O how glad the hertes sholde be to departe  
from those thynges where they haue more payne than  
pleasure/ more sorowe than solace/ & go to those thynges  
where they shall euer haue myrth & swetnes/ and neuer  
fele poynt of bytternes where is full ioye/ full peace w-  
out distemperaunce of payne or tribulacyon. And here y  
hast no greate pleasure in ony worldly thynges/ accor-  
dyng to thy disordynate appetyte/ but fynally it shall  
turne the to turment of herte. Than cōfōrte thy selfe in  
tribulacyons/ for they dryue the out of y prysen of payne  
to y ryall kyngdome of pleasure/ fro y fetters & chaynes  
to a crowne/ as ecci. saith. Interdū deducit q̄s de carcere  
ad regnū. Somtyme a prysoner is drawen out of prysen  
to come to a kyngdome. The herte is in prysen whan it  
is tyed by loue to y lowe erthly thynges of this worlde/ &  
the more y loue is in hym/ the more depe is y herte in pri-  
son. Out of this depe prysen our lord draweth the with  
the bandes of tribulacyon/ whan he maketh thy loue to  
departe fro those thynges whiche y louest so moche/ lyke  
as the aūgell stroke saynt Peter on the syde/ & bad hym  
ryse swyftly & go out of prysen/ as it is wyrtē in y boke  
of Act. So our lord stryketh the many a tyme by his  
aūgell on the lyfte syde by aduersite/ to make the hastely  
to departe fro this prysen/ whan he fulfylleth thynne hert  
so with sorowe/ or the body with payne/ that y pleasure



is gone that þ hast in thynges of this worlde / or whan  
he withdraueth them fro þ with losse or deth / or whan  
he suffreth them to be vnkynde to the or trouble the and  
thwartte with the whiche thou loued so moche / than he  
casteth the out of pryson. Lyke as saynt Peter playned  
not of the stroke wherby he was brought out of pryson /  
so se that þ playne the not of that stroke whiche bygeth  
the to departe fro loue not profytable to the. For this is a  
suffraunt stroke whiche delyuereth þ of that ferefull pry-  
son / of whiche foloweth the pryson of hell to suche that  
neuer departe fro this pryson of synne in this lyfe / or els  
purgatory to suche as lately depart therfro. And yf thou  
wylte not suffre this stroke of thy syde paciently for thy  
selfe / yet suffre it for his sake whiche was stryken in the  
syde with a spere for thy sake / & receyue not grutchingly  
thy lordes messengers / whiche are sent to bynge the to  
hym / & bynge the from peryllous places / but welcome  
them hertely / and thanke thy lord god vpon thy knees  
with handes & hert whiche sendeth them to the / & than  
thou shalt do great pleasure to hym / greate pfyte to thy  
selfe / & the sooner they shall departe fro the whan they  
haue brought the to hym by very true loue. Whan thou  
murmurest agaynst thy tribulacion than þ doost that is  
in the to repell þ messengers of god fro the. This is fygu-  
red & betokened in the messengers whiche were sente to  
them þ were beyonde the flome Jordan / & they resysted  
agaynst þ prynces message / & sent þ messengers agayne  
without worshyp & with empty hande. Flome Jordan  
is as moche to say as lownesse or mekenesse that techeth  
the hertes to loue god. And those that dwell beyonde the  
flode whiche passe mekenesse / & are proude of the bene-  
fyte and creatures of god. And the proude folke that bu-

reuerently receyue tribulacyons the messengers of the  
kynges / & so the tribulacyons go boorde without rewarde  
by these vngentyll receyuers / and that the messengers  
are disworshypped / that lord and kyng is disworshypp  
ped whiche dyd sende them. Thou sholdest as well or  
better receyue tribulacyons for the loue of hym that sente  
deth them to the / as for the loue of that thyng that they  
are sente for. Tribulacyons they are sharpe / but they  
are profytable / for they turment the herte in purgynge /  
and they purge it in turmentynge whan þ rebell hertes  
receyue tribulacyons vnworthyly / than they haue the  
turment / but they want the purgacyon of the soule / for  
by theyr vnpacience they desyle them selfe more than  
they were before. And they may well sore lament that  
haue the payne and do lese the fruyte therof. Than I ex  
horthe the and praye the in the parte of our lord god / that  
he whiche knoweth hymselfe a synner / and wolde loue  
god & come to his kyngdome / that thou receyue thank  
fully tribulacyons of his sendynge. And whan thou fe  
lest the payne / thynke than that thou herest the voyce of  
our lord god / callyng the to them selfe from þ peryllous  
place that thou arte in / and sholde stande in greate fere  
and in greate ieopardye for to come to hym / excepte he  
thus called the to come. 

**T**he syxth consolacyon foloweth here to suche as  
haue payne & tribulacyon whiche cometh of re  
membraunce how these paynes are dette whiche of duty  
must be payed to almyghty god / fro whome no synner  
shall escape without punysshment. No man may  
take from hym that thyng whiche is his duty / nor de  
ceyue hym. This dette are the paynes with the whiche



god of his rightwysnes hath punysshed synnes whiche  
are not vnknownen to hym / whether they be done by bo-  
dy or soule / there is no synne may be hyd from his infy-  
nyte knowlege / as Ecclesiastes sayth. *Dia videt oculos  
illius.* His eyen seeth all thynges. *Oculi dñi multo hoim  
et pfundū abissi.* No thinge is so clere in our syght with  
the lyght of the sonne / as all thynges are in his syght  
whiche seeth clerely all þ secret entent of þ herte. Thus  
he knoweth all offences / & of ryghtwysnes he must pu-  
nysh the them / & his power is sufficient to punyshe euery  
synne after the deseruyng / wherfore after þ ryghtwys-  
nes of god euery synner is detter to rende payne to our  
lorde. And notwithstanding þ the eternall paynes of hell  
are translated in to temporall paynes by the sacrament  
of confessyon whiche were duties for deedly synnes / yet  
there is greate payne besyde theyr penaunce ordeyned to  
synners / eyther in this lyfe or in purgatory. For many  
synnes are done in this lyfe whiche are neuer shewed in  
confessyon / for they are forgotten / & the ghostly father gy-  
ueth penaunce but onely for suche as he hath shewed to  
hym by confessyon. Neuerthelesse he assoyleth from all  
as well from those that thou doost confesse / notwithsta-  
ndyng thou woldest be confessed of them yf they came to  
thy mynde / so that þ shalt not be dampned for them / but  
thou must suffre tēporall payne for them here or in pur-  
gatory. Than thynke that þ art detter of great payne to  
god for many a deedly synne that þ hast forgotten sythen  
thou were bozne whiche þ had not in mynde the tyme of  
confessyon. And in þ euerlastyng payne is ordeyned for  
deedly synne / thou mayst vnderstāde that whan þ outra-  
gyous payne þ of hell is cōmytted in to temporall payne  
that this payne must be great whiche must be payed for

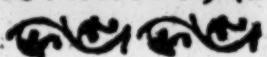
deedly synne. Also moche penaunce whiche is enioyned  
is not fulfylled perfytlly in this lyfe / and therfore there  
is moche leste to punyshe. Also dayly we multiply be-  
nyall synnes / whiche deserue great temporall payne / &  
by tribulacyon pacyently taken thou art made quyte of  
these duties / & as moche as thou suffrest shall be reba-  
ted whan þu comest to thy counte. And lyke as in þu counte  
a couiter of leed or laten lyeth for an hondred pounde / & yet  
in hymselfe is not so moche worth. So one daye payne  
well take / shall stande for þu payne of a yere / in þu whiche  
is conteyned. CCC. dayes / as our lord sayth by þu pro-  
phete Ezechiel. Diem pro anno dedi tibi. I haue gyuen  
the a daye for a yere. O how glad shouldest thou be than of  
one dayes payne whiche delyuereth the fro þu moze byt-  
ter payne of a yere. O how gentylly shouldest þu take this  
payne whiche maketh to the suche a quittaunce / sythen  
thy lord whome þu arte detter to / of his greate mercy &  
gentylnesse with this lytel delyuereth the fro the moze /  
therfore I counseyle the what payne so euer thou suffre  
set it in thy counte / & beseeche god that it may stande for  
thy synne / to acquyte the fro the greate paynes whiche  
thou hast deserued by synne. Thus þu these whiche dyd  
hange on þu ryght hande of our lord / he turned his herte  
to hym / & by that payne well taken he was delyuered  
from all paynes / and had the clere syght and fruytyon  
for euer of the moost gloruous Trinite. Woo may that  
man or woman be the whiche dayly multiplyeth dette  
by synne / & lytell or nought be payed by payne. For ney-  
ther he suffreth the payne mekely to his profyte as a be-  
ry penytent the whiche god sendeth to hym / ne taketh to  
hym wyllfully ony paynfull thyng for to delyuer hym  
out of his dette. And so he shall come before the iudge as



the houre of deth charged with the hole counte in maner  
of his lyfe whiche shall be strayte to hym / for and he la-  
bour not for mercy whan the soule is in þ body / he shall  
neuer haue mercy after þ it be departed / ne be rebated of  
his duties. In hell shall no duty be rebated neyther by  
longe ne by bytter suffryng. There shall lordes & ladyes  
wepe for theyr apparayle & þ bayne beaute of theyr bo-  
dyes the whiche they had ordeyned to pryde / to lechery &  
to bayne honours of the worlde. There shall also euery  
craftes man wepe for the mysblyng of his craft. And  
also clerkes þ whiche haue not well bled theyr conyng  
to the auayle of þ soule. And marchautes for theyr false  
weyghtes & penyworthes / and synfull men & women  
whiche proude not here for theyr soules / whiche are cal-  
led marchautes of the erth / for theyr labour is for to gete  
erthly solace / & there they shall se that they haue but yll  
penyworthes for the labour of theyr lyfe / for all þ greate  
solace & hertely ioye shall be gone fro them for euer. But  
the heuenly marchautes the whiche ordeyne theyr la-  
bours of this lyfe to bye the heuenly ioyes / & than they  
shall se the greate penyworthes passyng all the estyma-  
cyons of all þ erthly creatures / the whiche they shall re-  
ceyue of þ handes of almyghty god in those greate ioyes  
of endles blyss / as it is wyrtten in the boke of sapience.  
*Iusti autē imperpetuū uiuent / et apud dñm est merces  
eorū.* The ryghtwysse men shall lyue euerlastyngly / and  
with our lord is reserued the rewarde of theyr greate  
labours. Than thou that knowest thy selfe a synner / w-  
out greate payne thou mayst not come thyder / for none  
shall entre in to the kyngdome of heuen afore that they  
haue payed al theyr dettes of payne / for there is no place  
to paye dutye of payne. For the great & perfyte felicitye of

that kingdom may suffre there no mysery to be / neyther  
of synne ne payne. Wherfore all you & Whiche are sayth  
full soules / and byleue the promesse of god to haue ioye  
after this lyfe / yf that ye wyll be ruled after his wyll.  
I exhorte you and praye you receyue With a good herte  
these present tribulacyons & paynes that ye fele in this  
lyfe / Whiche tribulacions delyuer you of greate paynes  
Without comparyson / Whiche ye sholde suffre and longe  
tyme be retayned fro your ioye after this lyfe. And now  
yf ye take these lytell paynes ioyfully / ye shall go lyght-  
ly aWaye and hastely to that ioyfull enherytaunce and  
moost blessed felawshyp / there it shall not be possyble to  
suffre ony payne / thy payne shall be lesser in compar-  
yson to these ioyes than the leden coūters are Whiche lye  
in the counte in comparyson to the greate sommes that  
they lye for / as Ecclesiastes sayth. Est qui multa redi-  
mit modico precio. Some are Whiche acqwyte them of  
greate dette by lytell payment. And yf thou be of suche  
perfeccyon / that by the merytes of thyne holy lyuynge  
and blessed labours takē for god that thou hast deserued  
remysyson of thy synne & art acqwyted of thy payne / yet  
yf tribulacyon come / receyue it gentylly / for it is not sent  
to the Without great cause / eyther to the encrease of thy  
merytes / or to saue the fro synne Whiche thou sholdest  
fall in / excepte by tribulacyon and payne that our lord  
preserued the from it. For many Whiche are innocentes  
and full perfyte sholde lose theyr innocency & vertue / ex-  
cepte they were kepte by tribulacyon. Than all ye Whis-  
che wolde go quyte out of this worlde from all dutye of  
paynes / make your payment Whyles that this money  
of tribulacyon temporall is of so greate a valure that a  
lytell of it moze may redeme you from infynyte payne



and tribulacyon whiche shall neuer haue ende after this  
lyfe/and purchase to you eternite of ioye. 

**T**he seuenth consolacyon is to remembze that tri-  
bulacyon strengtheth the herte/ & maketh it able  
to receyue the pzeuous gyftes of grace. For lyke as the  
hamer of the goldsmyth & the betyngge therof maketh y  
metall to stretch on longe vnder his hande accorpyng  
to his wyll/ of the whiche he maketh his vessell. So al-  
myghty god maketh by tribulacion the herte to stretch  
on brode/ & to be a vessell to receyue & reteyne the benefy-  
ces of his graces/ therfore it was a hole mece as a lum-  
pe of metall without abylyte ony thyng to receyue of  
our lord/ wherfore in tribulacyon thanke thy lord god  
whiche maketh of thyne hert a chalyce to receyue great  
haboundaunce of his grace. Of this dryuyng on brode  
of the herte w<sup>th</sup> strokes of tribulacyon speketh y prophete  
and sayth. In tribulatione dilatasti michi. Lorde y hast  
dilated & enlarged myn hert by tribulacion/ wherfore I  
couſeyle the whiche desyrest to be y electe vessell of grace  
a whyle patiently to suffre y strokes of y hamer of tribu-  
lacyon in the forge of this worlde. This lord neuer wyll  
stryke the aboue that y mayst bere/ yf y orde y to suffre/  
as he sayth in y gospels. Dedit unicuiq<sup>ue</sup> scdm<sup>us</sup> ppria vir-  
tutē. He hath gyuen to euery man after his power. And  
the more he beteth the more large he entēdeth to make y  
vessel of thyn herte/ & with y more quantite of his grace  
to replenysshe it w<sup>th</sup>all. And lyke wyse as y more pzeuous  
metall is more obediēt vnder y hādes of y werker than y  
metall which is of lesser balure/ as golde is more apte in  
the goldsmythes hāde thā yren & more pzeuous werke  
he may werke therein/ for it is more obedyent vnder the

hammer. Lyke wyse the patient hertes are the p̄cious golden hertes whiche are obedyent to the strokes of tribulacyon after þ̄ wyll of our lord/ & in these he werkeþ p̄cious werkes of grace & many fayre vertues/ & these curpous & moost p̄cious werkes of þ̄ greate wysdom of god shall euerlastyngly appere in these obedyent & patient hertes to the honour of god & greate pleasure to all his louers in the kyngdom of heuen/ Where clerely shall be shewed all the secreete werkynge of the herte whiche are had in this lyfe. Suffre thy lord than easely to bete awaye þ̄ rusty mooryngs & fylthy desyres of thyne herte and to make it a clene vessel apte to receyue the infusyon of his grace. And yf the stroke of the hammer be paynful & harde to abyde/ recōforte the agayne in þ̄ the goldsmith is so wyse & so good/ that he may stryke no stroke but to the moost auayle of the vessel of thyne herte/ & accorde to his wyll whiche nothyng may do but well. And yf þ̄ be gentyll in suffryng his strokes & lyft thyne hert to hym desyryng that he do therewith lyke as it pleaseth h̄ selfe thou shalt fynde hym gentyl in tēperyng of his strokes & þ̄ he wyll moze easely werke after as þ̄ forme of werke requyrez. But comynly the goldsmith stryketh moost strokes on that vessel whiche is moost p̄cious werke. The hertes whiche are without discyplyne & techyng they are harde & disobedyent vnder the hammer/ & rather they bryke than they wyll bowe after þ̄ entent of þ̄ worker. Be not as an olde broken panne/ whiche whan the worker stryketh it bryketh/ & maketh many moo holes than were befoze. Thus an harde herte & dye without loue or deuocyon to god/ encreaseth the payne vnder the stroke of tribulacyon/ for it hath no regarde but onely to pleasure/ & none to the demeryte & ryght wysnes of god



Whiche may not leue synne unpunished in this worlde  
he stryketh bycause he wolde spare the after this lyfe/  
where the strokes shall be moost bytter to suche as than  
shall suffre them. And lyke as the hert groweth in fayth  
by leuyng that the payne & trouble cometh of our lord.  
Also in pacyence by wylfull takynge and thankynge god  
therof. Also in mekenes thynkynge that he is worthy to  
haue suche payne & moche more/so the herte groweth in  
the grace & loue of our lord & y<sup>e</sup> rewarde of glozy. Thus  
meueth y<sup>e</sup> Ecclesiastes sayenge. Sustine sustentationes  
dei et coniungere deo/et sustine ut crescat in nouissima vi-  
ta tua. Suffre the suffrynges of our lord/& be y<sup>e</sup> ioynded  
to hym. Suffre thou that thy lyfe may waxe in y<sup>e</sup> ende.  
This suffrynge may be vnderstande dyuerse wyse/as  
thus. Suffre thou that god suffre for the/or suffre thou  
that god suffreth w<sup>th</sup> the/or suffre thou that god suffreth  
in the/& the fyrst sence is that thou shalt suffre that god  
suffred for the in this worlde. He suffred for the greate  
trouble & enemyte of the worlde/he suffred for the greate  
sclaunder & euyll reporte/he suffred for the contempte &  
despyssynge/he suffred for the greate pouerte wylfully/  
he suffred for the greate payne in body/as werynesse/  
watche/honger/thyrste/greate sorowe in soule/greate  
payne in body/& fynally the moost outragvous payne of  
deth/& more than may be suffred by natural power. For  
he reteyned his soule in his body in suffraunce of payne  
aboue y<sup>e</sup> power of nature/largely to recompence for our  
offence/so that he yelded by his soule/with a greate crye  
as scripture sayth. Voce magna tradidit spm. But by  
the cause of nature the body is so febled before y<sup>e</sup> depar-  
tyng of y<sup>e</sup> soule/that it hath no power to forme any voyce  
And so sholde the body of our sayour haue ben/had not

Note or myr.

G

he reteyned his soule to suffre plente fully payne for our  
saluacyon/as he sayth in the gospell of Iohn. Potestatē  
habeo ponendi aīam meā/ et potestatē habeo iterū resu-  
mendi eam. I haue power to put my soule fro my body  
Whan I Wyll/ and I haue power to receyue it agayn &  
ioyne it to þ body. And as þ prophete sayth. Apud dñm  
mīa et copiosa apud eū redēptio. With our lord is mer-  
cy and plenteous redēpcyon. Remembze that thy lord  
god for thyne offence suffred these greate paynes of his  
greate mercy & pyte that he hath of the/Whiche beyng  
a synner may not be saued without his payne/for wout  
his payne no payne is able to satysfye for synne. Than  
I exhorte the to remembze his greate gentylnes & lerne  
to suffre for hym agayne/ & in party recompence hym for  
his great gentylnes and for thyne offence. For sythen he  
that was an innocent suffred for the / moche moze thou  
that arte a synner ought to suffre for thy selfe. The ha-  
mers of this goldsmith (Whiche is almyghty god) are  
not onely the paynes & tribulacyons which he werketh  
in the/ & bycause thou shalte so thynke oftentymes that  
his werkynge is so secrete/that þ reason of man can not  
fynde the cause therof perspytly / but also the aduersytees  
Whiche he suffreth the to haue/are his hamers to bete  
the & forge of the a perspyte vessell by pacyent suffrynge  
accoordyng to his pleasure/ & to receyue hymselfe here by  
grace/ & in the lyfe to come with the greate glozy of his  
eternall felicity. And lyke as the hamer is ordeyned fy-  
nally to the profyte & makynge of the vessell/and not the  
vessell to the hamer / and the hamer in makynge of the  
vessell & with the strokes it is hurte in hymselfe & consu-  
meth & fynally breketh. So the wretched and reprobate  
people Whiche in worde & dede trouble þ chosen children



of our lord/they hurte themselves/& fynally are bzought  
to destruccyon & dampnacyon thzough the great malyce  
that they haue to other/& the pacient takynge of them  
purgeth the soules whiche haue the wzonge done vnto  
them/and thus theyr werkes are profytable to other/&  
dampnable to themselves. And therfoze sayth Salomon/  
that the foole serueth to the wyse man. Qui stultus est  
seruit sapienti. That persone is a foole whiche wylfully  
wyl do þ thynge wherby it entendeth to hurte another  
and moost hurteth hymself. And that persone is wyse þ  
so wysely taketh that thynge that myght hurte hym/&  
geteth great profyte therby. Than thou that woldest be  
a clene vessel & honourable to god/suffre þ strokes of tris  
bulacyon/suffre the strokes of troublers. Also þ whiche  
woldest haue the crowne of byctory in this worlde/ and  
the crowne of glozy in þ lyfe to come/foz the greate suffer  
ers are the greate conquerours. And with the betynge  
that they suffre of payne & tribulacyon theyr crowne is  
fzged on the stethy of theyr herte. Than thou þ desyrest  
to haue the crowne/fozlake not the strokes of þ hammers/  
foz by these our lord hath ordeyned that thy crowne shall  
be made/& at suche tymes as the strokes are moost pro  
fytable to the whan thou with very fayth remembrynge  
the profytes of a pacient and charytable herte kepe his  
perfyte obedyence to our lord & loue to thyne enemyes  
that thou canst fynde in thyne herte to forgyue them/&  
hertely to praye for them/þ they may haue forgyuenes  
of our lord. This fyze of charite maketh thy werke to go  
forth spedefully/lyke as the hote metall dylateth & goth  
abzode vnderneath þ hamer/yet with this charite thou  
mayst defende thy ryght/& oppzesse the malyce of thyne  
enemy by meanes accordynge vnto iustyce and equite/


yf thy power be therto / & specyally whan of lykelyhode  
by greate suffraunce theyr malyce sholde encrease. Also þ  
shalte susteyne þ god susteyneth w the / for he susteyneth  
with the & bereth þ vp in suffrynge aduersite by his sus  
teynynge / of þ whiche þ art bozne vp / so þ fall not vnder  
the greate strokes of aduersite / eyther by bodyly deth or  
great vnpacynce or rancour of hert. Many soules shold  
haue great falles by false worldly prosperite & they were  
not kepte vnder the strokes of aduersite / & also these stro  
kes they myght not abyde / excepte they had supporta  
cyon of the hande of god / With these tribulacyons þ art  
also susteyned & fedde & made stronge / lyke as þ body is  
made mighty to bere great burthens by material meet.  
These tribulacyons are bytter / but they purge þ soule  
and make it to growe in perfeccyon of ghostly lyf / wher  
fore I counseyle the as the ghostly phisycyon of thy soule  
not to refuse this dyshe of our lord / set it before the / for  
he hath not onely tasted this dyshe to the / but he hath  
plente fully taken hymself of it / as the prophete Jeremy  
prophecyed of hym. Saturabitur obprobriis. He shal be  
sacpate (sayth he) with rebukes. Thus thou shalte not  
thynke thy selfe rebuked in that þ hast tribulacions and  
greate wronges done to the in this worlde / but rather þ  
art worshypped in that þ thou art called to the dyshe of  
our lord. Of this dyshe was fedde that holy man Job  
as he sayth in his boke. Non leuabo caput saturat<sup>9</sup> affli  
ctione. I shall not lyfte vp my heed with payne & woo.  
Than as thou hast greate tribulacyon & moche to suffre  
thanke thy lord god whiche so largely prouydeth for the  
for after þ quantite of tribulacyon shal be the quantite &  
measure of thy glozy & cōsolacyon. And therfore yf thou  
wylt haue þ swete / receyue þ soure / for thy great swete



nes must come of bytternes. Also þ̄ shalte susteyne that  
god susteyneth in the / for he within the so reteyneth the  
moyons of tribulacions / that yf he susteyned them not  
they sholde oppresse þ̄ downe / & therfore it foloweth. Con  
tūgere deo et sustine. As who sayth / drawe thou nygh &  
cleue to god / for he is felowe to the in this suffrynge & bes  
ryng of tribulacion / wherfore be not astonyed in beryng  
thynkynge that þ̄ burthen passeth thy power / for he be  
reth with the / whiche wyll not suffre þ̄ no moze to bere  
but accordynge to thy power / & the resydue of þ̄ burthen  
he bereth it w̄ the. He is so mercyfull & so gentyll that he  
wyll suffre no soule to bere aboue his power in weyght  
of temptacyon & tribulacyon / as þ̄ apostle sayth. Fidelis  
deus q̄ nō paciet̄ nos tēptari ultra q̄ potestis. Wherfore  
cōplayne not of thy burthen / for he layeth vpō þ̄ whiche  
best knoweth thy power / & no moze chargeth the withall  
but that þ̄ mayst bere / & the resydue he bereth hymselfe /  
and that is the greater parte / & yet in that parte þ̄ berest  
thy selfe he holdeth the & cōforteth the / for without hym  
thou mayst no thyng do / as he sayth in the gospel of  
saynt Iohan. Sine me nichil potestis facere. Wherfore  
all ye whiche desyre to haue some swete draught of the  
wyne of contemplacyon fro thens / but I fele that al the  
tauernes are closed to me / for no solace my herte fyndeth  
neyther in bodyly ne in ghostly thynges. To this I an  
swere / that notwithstanding that the tauerne bynethe  
is shette vp / yet thou shalt not meruayle why þ̄ tauerne  
aboue is not opened anone to the. For after the shettyng  
of this thou must desyre the lord thereof to open it to the  
and besechynge hym oftentymes that he wyll open it to  
the / for the desyrynge of the openynge is to þ̄ encrease of  
thy meryte / for the sekynge of the delyte & ghostly swet

nes is of more meryte than to delyte & haue delectacyon  
in hym / for that ghostly swetnes cometh onely of hym /  
but the labour wherby thou arte ordeyned to haue his  
cōforte cometh bothe of hym & of the by his grace / wher  
by the dedes of thy soule & of thy body are acceptable to  
hym. And therfore be not mysmade yf þu abyde a while  
at the tauerne doze afore it be opened to the. For þu lenger  
thou abydest at the doze knockynge / the more thou shalt  
haue whā it is brought to the / suffre thy thirst to waxe  
for the more delectable the wyne shall be to the. Dauid þu  
prophete forsoke the pleasures of the worlde for to haue  
the ghostly solace from aboue / and bycause he had them  
not anone / he cōplayned hym / as he that had payed his  
syluer & myght not haue his penyworth. And there he  
sayth. Quid enim michi est in celo: et a te quid volui sup  
terrā. Lorde what solace haue I desyred to haue in erthly  
thynges / as who sayth none / and yet thou gyuest me  
no solace from heuen. Thus he speketh in the persone of  
a sycke soule & impotent to abyde the ordeynate werkynge  
of god / but in maner cōplayneth as god were in defaute  
to whome our lorde may answere and saye. Frende I  
thanke the that þu hast forsaken the pleasures of þu worlde  
for me / but yet thou hast not deserued onely to haue for  
gyuenes of all suche dyspleasures as thou hast done in  
the worlde / and moche more to haue the pleasures of me  
whiche be ordeyned for them that are made cleane & per  
fytly purged for theyr offences / wherby they haue dys  
pleased me. To this sayenge yet he answereth in the per  
sone of a frayle soule thus. Velociter exaudi me Defecit  
spūs meus. Good lorde here me hastely and graunte me  
that I desyre / for my soule saynteth me for taryenge / &  
it may no lenger abyde. But after the greates & cōtynued



desyre of god he sendeth suche conforzte / that þy soule than  
sayth. *De⁹ cordis mei et pars mea de⁹ in eternū.* Thou  
arte the god of myne herte & my parte euerlastyng. For  
only thou mayst cause the ioye whiche I fele in myne  
herte / & of that greate ioye that thy chylzen shall haue  
in the. I trust that I shall with them be partener euer-  
lastyngly. Euer complayne of thy selfe and thynke thou  
arte not worthy to haue ghostly cōforzte of god / thy wret-  
chednes is suche. Joye I cōseyle the pacyently to take  
this lyfe of tribulacyon / for by the strokes of tribulacyon  
ye are made able to receyue & stronge to reteyne þy grace  
of our lord / wherby ye shall shortly be deliuered from  
all tribulacyon / & come to the plentefulnes of the good of  
delectacyon / whiche shall flowe vpon you fro the greate  
essencypall maieste of god / and so replenyfhe you that all  
your power shall be sacryate eternally after this lytel and  
shorte payne of this transytozy lyfe. 

**T**he. viij. cōsolacyon is to remembre that payne &  
tribulacyon maketh the to seche & labour for the  
solace aboue in heuen. For naturally every man & womā  
hath appetyte to solace & delectacyon / wherfore whan  
they are put therfro in this lyfe by bytter tribulacyon  
than they mynde rēneth for to haue it in þy other worlde  
For in this lyfe & there bothe no man may fulfyll his ap-  
petyte after his pleasure / for after the ordynauce of god  
great pleasure in this lyfe he hath ordeyned great payne  
for it in that lyfe / for this pleasure is not wout mysery of  
synne / and greate payne here / he hath ordeyned greate  
pleasure for it there. Wherfore tribulacyon in as moche  
as it excludeth fro the / and interdyteth erthly pleasure  
and solace / so moche is prouyded and opened to the he-

uenly solace. Lyke Wyse as the lord of the towne where  
as great plente of Wyne is to be solde/as in the countree  
there it groweth/he Wyl make the tauernes of þ towne  
to be shette vp tyll suche a tyme that he hath vttered his  
owne Wyne. So our lord maketh the tauerne of this  
Woꝛlde to be shette vp by tribulacyon/tyll suche a tyme  
that thou haue bought his Wyne of consolacyon by me-  
rytes of this lyfe. So yf thou Wylt haue Wyne of conso-  
lacyon/thou must go to hym/as þ pphete Iohell sayth.  
*Bestie agri quasi arena sitiens inspererūt ad te: qm̄ exce-*  
*cati sunt fontes aquarū.* He calleth the beestes of þ feelde  
fleshly affectyons & desyres of the herte/& the Welles of  
the waters he calleth the pleasures of sensuall delecta-  
cyons / Whiche whan they are dꝛyed with aduersytees  
they constrayne the herte to loke vpwarde to heuen for  
dꝛynke/for thā it can fynde none in erth/& fayne it wolde  
dꝛynke. And so moche the gloꝛy of god & the pleasure of  
the perfyte ioye is moche desyred of the hert. And in this  
also he sheweth to the his specyall goodnes whiche ma-  
keth all thynges so bytter to the/that nothþge thou hast  
pleasure to thynke on but onely on hym. Wherfore sayth  
saynt Austyn in his confessions. *Patiebar in cupidita-*  
*tibus amarissimas difficultates te ppitio tanto magis*  
*quanto minus sinebas dulcescere quod tu non eras.* In  
my desyres of woꝛldly pleasures I founde moost bytter  
difficultees/for thꝛough thy mercy thou wolde suffre no  
thþge to be swete to me but onely thy selfe. But perauen-  
ture thou Wylt saye. Syꝛ I complayne me not of the clo-  
synge of this erthly tauerne / so that þ tauerne aboue be  
not closed / Wherfore beseeche hym that he Wyl confor-  
te the in thy fayth/that thou fall not in despayre by the sub-  
tyll crafte of the deuyl/whiche labourereth all that he can



to discōforte the. Set not thyne herte on worldly cōforte  
 ne desyre not of god the ghostly cōforte but in that tyme  
 that it please his mercy to gyue it the. Make thy selfe &  
 thou shalt haue the moze/as saynt Peter sayth. Humi-  
 liamini sub potenti manu dei/ipse exaltabit vos. Make  
 your selfe vnder þ myghty hande of god/& he shall exalte  
 you/wherfore I cōseyle the derely & thankfully to take  
 tribulacyon/this withdraueth thyne herte fro transito-  
 ry & vayne delectacyons of this worlde/& maketh the to  
 desyre delectacyon in thy lord god/whiche is moost na-  
 tural to thy reasonable nature/in Whome shall be thyne  
 eternall ioye and felicity.

**T**he ix. cōsolacyon is to remembze how that tribu-  
 lacyon bryngeth god in to the mynde/& maketh  
 the soule to thynke on god/& to bere hym in remēbraūce/  
 whiche wout payne & tribulacyon shold lytel be thought  
 vpon. Wherfore our lord sendeth tribulacyō as pꝛoctors  
 and remēbrers to a dull mynde. And so whan he beteth  
 the by tribulacion/he techeth þ to knowe hym/& ioyneþ  
 hymselfe to thy soule by knowlege/& whan thou suffrest  
 the tribulacyons pacyently for þ loue of hym/than thou  
 ioyneþ thy selfe to hym. And þ moze thy payne & trouble  
 is/the moze art thou remembzed of god. Thou shalt vn-  
 derstande here that the infynyte mynde of god knoweth  
 all thynges togyder whiche euer were oz euer shall be  
 moze distinctly & perfytlly than ony mynde create of aun-  
 gell oz man may vnderstande on thynges by hymselfe.  
 And he may no thyng forgete/for than he sholde be mu-  
 table fro knowlege to ignoraūce / but after the maner of  
 spekyng of scripture is sayd þ our lord forgeteth suche  
 as he loueth not & setteth not by/after þ comyn spekyng

Note oz myz.

¶

as we saye / this man knoweth not me / Whan he taketh  
lytell kepe of me . So our lord / suche as he loueth he  
knoweth by the knowlege of approbacyon / ordeynynge  
hym to reward & great ioye with hym . This knowlege  
he hath not of wretched folke that he prayseth not he re-  
proueth them . And those (after scripture) our lord thyn-  
keth vpon whiche he sendeth conforzte in tribulacyon / &  
delyueraunce in ouercomynge in temptacyon / & encrease  
of grace & well spendyng of tyme by good labour & occu-  
pacyon . Wherfore yf thou woldest be ioyned to god in  
thought / Where is the rote of thy saluacyon / & in forge-  
tynge of hym the rote of dampnacyon / be glad of tribula-  
cyon / for this well taken knytteth the & god togyder by  
blessed meditacyon in thy suffrynge / se thy mynde renne  
to hym / & than doubtlesse his renneth to the . The bytter  
tribulacions of this lyfe maketh the thought of Jesu  
chryst to haboūde & multiply in y hertes of his frendes  
lyke as y thought of man whan he is in trouble lyghtly  
wyl renne to his frendes whiche he trusteth y specyally  
myght helpe hym in his vexacyon / & suche tyme this  
frende cometh ofter in his mynde than an other tyme .  
And thus our lord by his souerayne purueyaunce ordeyn-  
neth meditacions of hym to be multiplied in y myndes  
of his frendes / to y greater encrease of grace & vertue in  
them . Wherfore in tribulacyon recōforzte the in that that  
thou art therby lyft vp by meditacyon to almyghty god  
and hath excluded fro y bayne thoughtes whiche were  
wont to occupy thy mynde ryght vnprofytably / and the  
good thoughtes well ordeyned to our lord more profyte  
the without measure than any bodyly good / whiche tri-  
bulacyon may take fro the / & in token that his mynde is  
moche on his seruaūtes whiche are in trouble / he sayth



in the booke of Exodi. *Vidi afflictionē populi mei/et recordatus sum pacti mei.* I haue seen the tribulacyon of my people/ & I am remembred of the couenaunt & promesse that I haue made to them/as who sayth/thou that art in trouble(yf þ take thy trouble pacyētly)our lozde hath made a couenaunt to werke auayle therof/whiche as þ shalt knowe here after that it shall be thy moost profyte. Kyng Dauid whā his owne sone Absalon had put hym fro the kyngdome & went lyke an outlawe from place to place for saluacyon of hymselfe/one that was called Symei a wyetched man whan he sawe hym he scorned hym and cursed hym/ & cast at hym stones & foule synkyngedyrte. And whan the seruautes of Dauid wolde haue ben vpon hym to haue stryken hym & to haue reuenged theyr mayster. Dauid comaunded they sholde not do so/sayenge thus. *Dimitte eū vt maledicat si forte respiciat dñs/et reddat michi bonū p maledictiōes hac hodierna.* Suffre hym/let hym alone in cursyng & rebukynge me for by this suffryng I trust god wyll rewarde me/and for this cursyng pacyently taken he wyll gyue me some good rewarde. Thus Dauid wolde suffre the cursyng and iniury of his enemyes/as the meane to make hym to haue specyall helpe of our lozde god in his greate nede whan his owne sone pursued hym to put hym to deth. Therfore suffre thou pacyently the euyl sayenges & iniuries of euyl folke/suche byngeth the to the blessyng and specyall helpe of our lozde/in suche thynges there þ hast specyall nede of his helpe. I sayd before that our lozde remembzeth his couenaūt to suche as be in tribulacyon. Here thou wylte aske me what couenaūt that is. He maketh couenaūt with suche as pacyently take tribulacyon to delyuer them/& that they shall haue power

of delyueraunce / & that he shall be felowe with them as  
longe as they are in tribulacyon / in berynge the trouble  
as it is sayd befoze. This is fygured in þ boke of Daniel  
whan he & his felowes were put in the brennyng ouen  
there appered one with them lyke þ sone of god / whiche  
made the ouen as temperate as it had ben full of a pzetyp  
colde wynde / with a temperate dewe therwith / that the  
fyze hurte them not in þ ouen / but it flewe out of þ ouen  
vpon suche as kyndeled the fyze / & destroyed them / and  
those in the ouen were delyuered. Lyke wyse yf þ bles-  
sedly take tribulacyons & blesse god / lyke as the thre chil-  
dren blessed god whiche were in þ ouen / than thou shalt  
haue delyueraunce / and the tribulacyons shall be cast on  
thyne aduersaryes whiche brought the to trouble by þ  
helpe of Jesu Chryst the sone of god / whiche yf þ felaw  
shyp with hym / thyne hert shall swage the fyze of aduer-  
site / & brenne them that bloweth & kyndelet þ fyze vpon  
the. Also our lord maketh promesse to his frendes that  
are in tribulacyons / that he shall rewarde them with þ  
goodes of his glozy / & moze than þ mayst conueniently  
aske of hym than the delyueraunce of thy paynes & trou-  
bles & rewardes of his excellent goodes in his kyngdom  
of glozy. And this couenaunt is wyrtten wher he sayth.  
Cū ipso sum in tribulatione / eripia eū et glorificabo eū.  
With my frende I am in tribulacyon / I shall delyuer  
hym & shall glozifye hym. Than sythen it is so ppytable  
to þ to haue god in thy mynde with fere to offende hym /  
and to this greate auayle þ art brought by tribulacyon.  
Than I counseyle the whiche woldest be the louer of our  
lord / & haue hē to thy rewarde after this lyfe / whome þ  
hast specyally in thy mynde in the tyme of tribulacyon /  
that þ take pacyently payne & tempozall vexacyon.



**T**he .x. cōsolacyon is to remembre tribulacyon pa-  
 ciently and thankfully taken / maketh our lord  
 moze mercifull to the / it maketh thy prayer moze mer-  
 cyous & sooner to be exspect of god whiche hath ordey-  
 ned that mercy shall be had throughe askynge of hym.  
 Wherfore suche dull soules as wyll not aske mercy / our  
 lord beteth them to make them crye for mercy / as the  
 chylde doth vnder the rodde / Wherfore our lord is redy  
 to gyue mercy to suche as faythfully and perseuerantly  
 call for it at theyr petycyon & prayer. And þ he accepteth  
 the prayer of them is wyten in the booke of Ecclesiastes  
 there he sayth. Deprecationē lesi exaudiet dñs. Our lord  
 shall here þ prayer of suche a persone as is hurte / wher-  
 fore yf thou fele hurte in the by payne & tribulacyon / con-  
 ferte thy self agayn that these hurtes make thy prayers  
 the sooner to be herde of almyghty god for remysyon of  
 thy synne & to the greate rewarde of thy saluacyon. Our  
 lord beteth suche as he wyll haue saued with payne &  
 trouble / to constrainne them to crye for helpe / bycause he  
 wyll they shall vnderstāde þ theyr helpe cometh of hym  
 whiche after longe contynuaunce of cryenge graunteth  
 them theyr petycyon. Many a mouth is closed by pſpe-  
 rite / that it cryeth for no helpe to god / whiche is opened  
 by aduersite. And so is wyten of Jonas the prophete / þ  
 whan he fledde in to the cōtrey of Charse he slepte pro-  
 foundly in the felawshyp there he was as longe as þ we-  
 ther was fayre & calme / but whan þ tēpest arose mygh-  
 tily / than he was wakened / & to make hy crye for helpe  
 to his god the shypman cast hym in to the see / where a  
 whale receyued hym & swallowed hym in to his wombe  
 and there in greate fere of his lyfe amonge þ bowelles of  
 the whale he cryed with a feruent spiryte to god & with

continuaunce/and that crye was herde of god. Suche  
hertes slepe with Jonas/as in þ false ioye & deceyuable  
prosperite of this lyfe forgete themselfe & are brought to  
that state þ they lytell attende ne take hede to ony thyng  
but suche as are to theyr bodyly pleasure or bodyly hurt  
and lytell take hede to thynges of theyr dampnacyon or  
saluacyon/and the more prosperite they haue/the faster  
they are on slepe/& theyr slepe is þ more peryllous/& the  
more nygh they are to dampnacyon. But lyke as pspe-  
rite maketh them to slepe/lyke wyse aduersite maketh  
them to wake/& there they holde them styll in slepyng  
there they crye whan they are wakynge. And for this  
cause our lord maketh to ryse greate tempestes of tribu-  
lacyons to suche folke as be profoundly in this peryllous  
slepe. For he wyll that they crye on hym and hertely be-  
seche hym for suche thynges as he wyll gyue them. For  
lyke wyse he hath ordeyned what he wyll gyue them/  
also he hath ordeyned that they shall come therby by pe-  
ticyons & by askyng of hym. And therfore sayth David  
in the psone of suche as haue theyr helpe of god by theyr  
peticyon & prayer. Ad dñm cū tribularet clamauit et ex-  
audiuit me. Whan I haue ben troubled I haue cryed  
to god/& he hath herde me & graunted me my peticyon.  
Suche folke as are in prosperite they call somtyme to our  
lord/for many þ are in prosperite they are not brought  
so fast on slepe that they forgete themselfe and god/lyke  
as they do whiche are very fooles/yet in tyme of prospe-  
rite the crye is not so myghty to obteyne the helpe of our  
lord as in tyme of aduersite. Peraventure thou wylte  
saye to me/that the payne & aduersite whiche thou hast  
encombreth thyne herte so sore/that thou lesse prayest &  
lesse callest to god in the tyme of aduersite than in þ tyme



of prosperite. To this I saye / that yf thou speke no worde  
in the tyme of thy payne / but onely apply the to take it  
pacyently / than thy payne cryeth for the. For as many  
sores & infirmytees as Lazarus had in his body / as ma  
ny mouthes he had cryenge to god. And yf thou haue  
but a lytell prayer With thyn herte or mouth / that tyme  
the vertue of well takynge thy tribulacyon maketh it of  
greate meryte & derely to be receyued of god. As many  
tribulacyons as thou hast & takest them well / thanking  
god of them / as many proctours & aduocates thou hast  
in the courte of heuen to speke for the / and call befoze the  
trone of god for expedicyon & helpe for the. And thus yf  
thy mouth be shette / as somtyme for grefe & bytternes  
that þe felest by tribulacyon / thy tribulacyon than cryeth  
for the With a greate voyce in the herynge of god / tribus  
lacyons also make thy prayers the sooner to spede. Thy  
tribulacyons are as paymentes for the charter of thy de  
lyueraunce / therfore pacyently suffre tribulacyons as þe  
Wylte haue the lettres of thy delyueraunce. And of this  
gyueth the example the holy man Job / Whiche speketh  
as he that had longe tyme abyden at þe courte desyringe  
to haue his lettres and had not to paye for them. Quis  
michi det vt veniat petitio mea / et qđ expectabo tribuat  
michi dñs. Who shall gyue me that my petycyon may  
come to me / & that our lord shall gyue to me those thyn  
ges whiche I desyre of hym. And specyally amonge all  
other prayers the Vater noster is moost specyall. And  
that thou mayst well vnderstande whan he gaue it to þe  
by his owne mouth / for he hymselfe knoweth best what  
petycyon moost pleaseth hym. But be not Wery to crye  
notwithstandynge that thou hast not soone delyueraunce  
after thyne owne Wyll at the courte of our lord / for he

knoweth the ordre of his courte / Wherfore it is moost expedyent that thou submyt thy Wyll to his / besechynge hym that after the ordre of his Wyll he Wyll delyuer the And than thou shalt be sure of blessed delyueraunce / and thou whiche thus abydest that thou graciously labour for thy delyueraunce. The wretched people take not themselves as abyders / for he that abydeth he hopeth to haue some thyng / but these men loke for no rewarde of theyr tribulacions. They abyde for no thyng but for worldly good / woorthyp or solace / theyr hertes be so fixed in these worldly goodes / that they loke but lytell to the goodes of heuen & rewarde of almyghty god. The ryght wyse people whiche se by the ryght wysnes of god that no synne may passe unpunysshed / they desyre of god for to haue labour and tribulacyon in this worlde / wherby they may escape the bytter paynes and turmentes that ben ordeyned for synners (the whiche haue lytell payne in this worlde) and they ioye of theyr tribulacyon. For the payne whiche is pacyently taken for the loue of god in this worlde / it purgeth not onely the soule for synne / but also it ordeyneth greate ioye after this worlde. And the payne the whiche is suffred after this lyfe / it onely profyteth to purgacyon of synne in suche as departe from this lyfe in the state of grace. Wherfore the holy man Job sayth. Qui cepit verberare me / ipse conterat me. He whiche hath begon to bete me / he spare me not / but bete me ynough / and in that onely I Wyll conforthe me for that he gyueth me so greate payne and sorowe / and that he spareth me not. I take good hede of this holy soule whiche had lost all his rychesse / all his chyldren / all his bodyly helth / so that the fleshe fell rotten from his bones / and was despyled of his frendes / and scorned



of his Wyfe. And yet all his suffraunce he helde it but as  
a begynnynge of his betynge / and besought god to bete  
hym fully / as who sholde saye / that god had but lytell  
done to hym in all these / and other conforte he had not /  
ne none other he desyred to haue but that god wolde not  
spare hym. He vnderstode þ his betynge was payment  
to obteyne his lettres of delyueraunce / and therfore he be-  
sought god that he wolde gyue hym payment ynough  
that he sholde not be tarped after his delyueraunce for de-  
faute of payment. Also he vnderstode that suche as our  
lorde spareth in this lyfe / he spareth them for to be beten  
after this lyfe. And suche as our lorde loueth / he beteth  
them in this lyfe bycause he wyll spare them after this  
lyfe. The wretched folke are spared here by the greate  
Wrath & yre of god / for he wyll here after reuenge hym  
on them. And therfore Job desyred to make all his pay-  
ment here. Thus yf thou be discōforted in that thou art  
greatly beten with payne & tribulacyon / thou must con-  
forte thy selfe agayne in remēbyng how that our lorde  
loueth the / & wyll spare the in tyme comynge. Our lorde  
wyll not bete the twyes for one thyng whan as one be-  
tyng is sufficient / & the suffyence is made by a good  
wyll / and by the good takynge of betynge. For a gentyll  
and obedyent wyll / maketh a lytell payne as acceptable  
to god for remyssyon of synne & encrease of grace / as ony  
greate payne withoute suche a good wyll. For as it is  
wryten in Genesis. Respexit deus ad Abel et ad munera  
sua. Our lorde dyd beholde Abell & his offrynges. fyrst  
he behelde his herte & his good entent / & his gyftes / as  
who sholde saye / he made more of his good and louynge  
herte than he dyd of his gyftes / for there is no gyfte ac-  
ceptable to god / excepte it come of a good herte. Thus

this holy father Job offred his payne vnto god With a good herte & With a good Wyll whan he desyred that he sholde not spare hym / & bete hym in another place. And therfore lyke as he desyred to be beten here / also he desyred to be spared there. Wherfore he sayth thus. Parce michi domine. Lorde spare me / Wherfore I counseyle the whiche our lord here doth scourge With payne & trouble that thou thanke hym therof / whiche so loungly remembreth the / that he Wyll in tyme to come spare the in that place where y<sup>e</sup> wounde of his stroke shall neuer be heeled for y<sup>e</sup> synne whiche deserueth forgyuenes after this lyfe standynge thou knowest thy selfe a synner & must nedes be beten / I counseyle the take thy betynge so that it may be p<sup>r</sup>fytable to the / & auoyde y<sup>e</sup> betynge in tyme comynge for els thou shalt be beten bothe here & there / & here thy wounde may be heeled / but there it shall neuer be heeled.

**T**he .xi. consolacyon is to remembre how the herte is kepte & nourysshed by tribulacyon. Our lord hath ordeyned that the goodes of the hert shall be vnder the keepynge of tribulacyon / & Without suche keepynge of tyme they are lost / as it was p<sup>r</sup>euved in y<sup>e</sup> Wyse man Salomon / of Whome saynt Gregory sayth. Ideo sapientia cor Salomonis deseruit / quia nulla tribulationis disciplina illud custodiuit. The Wyldome of god dyd forsake the herte of Salomon / for no discyplyne of tribulacyon dyd it kepe. For lyke as the fyre is kepte vnder y<sup>e</sup> ashes / and the sede vnder the snowe / lyke wyse the hertes of the frendes of our lord are kepte vnder the couerynge of tribulacyon. In token of this our lord comaunded that the tabernacle sholde be couered with heer whiche is sharpe to the entent that this sharpe couerynge sholde defende



the pꛑecyous curteyns of sylke whiche was vnder them  
So our lord couereth þ̄ soules of his louers with sharpe  
tribulacyons / to the entent that the greate tempestes of  
flesshely temptacyons shall not fade þ̄ fayre ornamentes  
of vertue whiche doth clothe the soule. And this tribu-  
lacyon byngeth in to our mynde the myserable state of  
our nature / how soone it is brought to sycknes of body /  
temptacyon of soule by inordynate pleasure of malyce &  
of wyll / and how vnable it is to bere perfytly þ̄ weyght  
of ony tribulacyon but onely by the specyall supporta-  
cyon of the grace of our lord. And thus we are made by  
tribulacion to meke our selfe / where as prosperite made  
vs to haue more pleasure in our selfe than we ought to  
haue / and made vs hyper in our conceyte than we sholde  
haue ben. And therfore of suche as haue no tribulacyon  
in this lyfe it is wyrtten in the psalter. Cum hominibus  
non flagellabuntur / ideo tenuit eos superbia. Suche as  
are not scourged by tribulacyon / they are holden with  
the byce of pryde / wherfore thou whiche art a prysoner  
with pryde / as thou mayst vnderstāde in that thou hast  
to moche loue to thy selfe / and to ytell to god / thou sholde  
praye our lord to bete the / and to breke this bande of in-  
ordynate loue. For as longe as thou hast this loue to thy  
selfe / thou mayst not haue that loue to god whiche thou  
oughtest to haue. Thou mayst knowe whan pryde hath  
possestyon of thy soule by the effectes and werkes that  
growe of pryde / as whan thou arte meued to saye thyn-  
ges commendable of thy selfe / to the entent that thou  
wouldest be commended of other / hauynge no respecte to  
god ne to the commendacyon of hym. This vauntynge  
and boastyng groweth of the abhomynable byce of pry-  
de / as whan that thou arte disobedyent and froward

and Wylt folowe rather thyne owne Wyll than the coun-  
 seyle & byddyng of suche that speke to the for thy pfyte  
 and art disposed to chydre & braule whan thy Wyll is not  
 fulfyllid. Also tribulacyon doth nouryshe thyne herte  
 in lyke wyse/as it is wyrtten in Deutronomy. Inunda-  
 tiones maris quasi lac sugges. Thou must souke þ byt-  
 ter flodes of tribulacyon as they were mylke / lyke as a  
 chylde souketh the mylke to the encrease of his bodyly  
 helpe & helth/so thou must souke þ bytter tribulacyon to  
 thy ghostly helth/ for yf thou take them swetely/ than þ  
 growest in vertue and in the grace & fauour of our lord/  
 wherin standeth the helth of thy soule/ wherfore in thy  
 tribulacyon conforzte the with this mylke/ whiche shall  
 bypunge vpon the the swete flode of the glozy of god.

**T**he .xij. consolacyon in the tyme of tribulacyon is  
 to remembre that tribulacyons do testyfy and  
 bere wytnesse to thyne herte that our lord doth specyally  
 loue the/ & therfore thou ought to receyue them gladly/  
 for they come for to bere wytnesse þ thou shalt haue  
 the greatest thyng & of þ moost valure that thou mayst  
 desyre in this lyfe/ whiche is the loue of god. And this  
 sheweth Salomon where he sayth. Qui diligit filium  
 assiduatur illi flagella. The father that loueth his chylde  
 he beteth hym oftentymes. Thus our lord kepeth his  
 chyldezen euer vnderneath some rodde / for he beteth not  
 alway with one rodde/ for somtyme he beteth by trouble  
 of the soule/ somtyme by payne of the body / & somtyme  
 whan it semeth þ he spareth/ & yet he beteth. As whan  
 he suffreth the to go at liberte / & thou thynkest thy selfe  
 out of trouble/ yet he suffreth the thoughtes & tempta-  
 cyons to come in thy mynde / as that thy consyence is



grieved / & there he beteth the. And thus he spareth the  
somtyme in betynge / & he beteth the in sparynge. But  
suche as he spareth in this lyfe / he ordyneth that after  
this lyfe all his scourges shall fall vpon them all at ones  
in the bytter paynes of dampnacyon. And than he shall  
auaunce & promote to the great & endlesse prosperite his  
chyldezen whiche he hath beten in this lyfe / & there shall  
be shewed the greatesse loue of hym whiche he dyd bete in  
this lyf / & the hatred & wyth of them whiche he spared  
in this lyfe / for than he shall cast on them togyder all his  
vengeaunce & all þe turmentes & paynes whiche they de-  
serued here / shall be hyllid vpon them there / as our lord  
sayth in the booke of Deuteronmye. *Cōgregabo sup eos  
mala / et sagittas meas cōplebo in eis.* I shall gader to-  
gyder the paynes vpon them / and I shall stryke them  
fully with myne arrowes. Than thou whiche desyrest to  
haue þe loue of our lord & to knowe that he loueth the / be  
glad whan the wytnesse of his loue cometh to the. Per-  
auenture thou sayest that prosperite is also wytnesse of  
his loue / for suche as our lord loueth somtyme receyue  
greatesse prosperite of hym / lyke as other tyme they receyue  
aduersite / & thus thou sayest that sythen bothe come frō  
one hande & one maner of folke / that the one is no moze  
wytnesse of the loue of god than þe other. To this I an-  
swere / that notwithstanding that bothe prosperite and  
aduersite come of our lord / yet the moost token of loue is  
aduersite moze than prosperite. For that is þe moost token  
of loue whiche the father of heuen gyueth to hym that  
he loueth best / but he gaue to our sauour his sone & his  
mother whome he loued best moost tribulacyon in this  
lyfe / & lytell prosperite / wherfore aduersite is the moost  
sure token of loue. Also sythen our sauour came in this

Note of my.

I

Worlde as a marchaunte in to a feyre to chose the good &  
 leue the euyl/as ysaie sayth. *Ut sciat eligere bonum et  
 reprobare malū.* But this Wyse our lord refused prospe  
 rite & the kyngdom of Iury whan it was offred hym/&  
 chose aduersite & greate labour & payne all his lyfe/& w  
 the most bytterest deth ended his lyf. Than yf þe wyll be  
 a Wyse marchaūt loue hym þe can not be deceyued in his  
 marchaūdyse. Than chose w hym here tribulacyon/& þe  
 shalte haue with hym thin infynyte ioye & consolacyon.

**T**he. xiiij. conforzte in tribulacyon is to remēbre that  
 yf thou suffre thy payne & tribulacion pacyently  
 than þe makest a greate conquest of thy ghostly enemyes  
 and bitterly confoundest all theyr malycie. For all theyr la  
 bour is to make the to take thy tribulacyon with grut  
 chynge & a wofull herte/ bycause thou art let therby fro  
 suche pleasures as thou arte disposed to haue yf þe were  
 without suche payne & trouble. Wherfore yf thou take  
 thy trouble pacyently & with a meke & obedyent herte/  
 referrynge it as a meane & meryte to come to that euer  
 lastynge ioye & pleasure. And that thou hast a Wyll not  
 to be sozry in that thou art let by tribulacyon for those des  
 ceyuable pleasures whiche sholde make the to lose this  
 pleasure of eternall felicitye/ than thou obteynest vyctory  
 of the fendes whiche tempte the to the contrary / & they  
 shall haue moze payne after that they be cōquered/ ther  
 fore sayth the prophete. *Perdes oēs qui tribulāt animā  
 meā.* Thou shalt vnde & punyshe all those that trouble  
 my soule. And of euery fende that thou getest þe better of  
 thou shalt haue the place of glozy in heuen that he sholde  
 haue had yf he had not fallē/as Origenes sayth of those  
 wordes in Deutero. *Omīs locus quē calcarit pes vester/*



better erst. And scripture sayth that these holy and gra-  
 cyous soules Whiche ouercome & breke þ purpose of the  
 deuyll/they illude hym & deceyue hym/as Dauid sayth  
 Draco iste quē formasti ad illudēdū ei. This dragon the  
 fende thou hast made hym that he shold be deluded & de-  
 ceyuēd/Whiche at all tymes laboureth to deceyue. For  
 good soules ble þ temptacyons of þ deuyll cōtrary to his  
 entent / for by those thynges they are meke wherby he  
 wolde bynge them to praye/ & by that they are pacyent  
 wherby he wolde make them bnpacyent / and by those  
 thynges they are brought to chastite wherby he wolde  
 bynge them to lechery. And thus they gyue hym a fall  
 in his owne turne / & With the same croke they cast hym  
 downe/ With the Whiche he entended to haue wasteled  
 them downe. O how glad mayst þ than be that pacyent-  
 ly hast taken aduersite. For by the merytes of this lyfe þ  
 hast deserued to haue full dominacyon of thyn enemyes  
 at the houre of deth/ than they shall be aferde of the/ for  
 than thou shalt be cōfermed in grace/ & shalt haue power  
 to tye and to bynde them lyke as the berewarde & keper  
 byndeth his beres. For thou whiche puttest them to fere  
 & shame in this lyfe/ resystyng theyr temptacyons thou  
 must than be terryble to them / for than þ shalt receyue  
 thy greate power of god in rewarde of þ batayle/ wher-  
 fore thou Whiche woldest haue a ioyfull houre of deth/  
 take pacyently paynes & troubles of this lyfe.

**T**he. xiiij. consolacion is to remēbre that thou take  
 tribulacyon pacyently/ than þ drawest to the the  
 mercyfull loke of our lord/ and mekest hym With great  
 pleasure to beholde the/ & of this mayst þ be ioyfull þ ony  
 thyng sholde be in the wherfore our lord sholde haue

a specyall pleasure to beholde the. For this thou mayst be sure/ that yf he haue pleasure to loke on the / by that loke thou shalt haue ppyte of hym / Wherfore pacyently suffre a whyle / for þu shalt be sure that of this suffraunce shall growe great profyte. This profyte thou mayst not loke to haue hastely / for after the ordre of wysdom of our lord it must haue a tyme in growynge. Lyke as þu husbande man loketh not for reping of his corne as soone as he hath sowne it. Our lord is not hasty in his werkynge but doth all thyng by tyme & deliberacyon / as þu mayst se in þu werkes of nature. Thy nayles & thy heere groweth cōtynually / but they growe so softly that thou mayst not pceyue they growynge / loke vpon them as perfytyly as thou canst / & yet by processe of tyme thou mayst se þu they be growen vnder thyne eyen / yet thou perceyuest it not. Lyke wyse grace & great vertue groweth in thy soule by pacyent takynge of aduersite / & that þu shalt well pceyue yf thou perseuer in pacyence / thus vertue groweth & yet thou pceyuest it not. Than specyally our lord hath pleasure to loke on the whan thou takest tribulacyons to the entent that he doth sende them to the / that is to saye / penance for that thou hast synned / and to obteyne therby grace & vertue / and that by thy pacyent & thankfull suffrynge thou shalt gyue good example to such as knowe thy trouble. And than thou mayst say as it is wyrtten in the booke of Trenos. *Mide dñe qm̄ tribuloz.* Beholde lord for I am troubled. As who sayth / Well taken trouble is the cause thou lokest on me / & this trouble is the cause þu lokest on me / & this trouble thus taken maketh of croked soules ryght wyse soules / of the whiche Dauid sayth. *Oculi dñi sup iustos / et aures eius ad preces eoz.* The eyen of our lord are set vpon the ryght wyse men / &



his eeres are nygh to theyr prayers. But thou wylt per-  
auenture saye/that also he beholdeth wretched men/for  
it foloweth. *Vultus autē dñi sup facientes mala.* The  
face of our lord is vpon them that do moche euill. But  
attende ye than what foloweth in y same verse. *Ut pdat  
de terra memoriā eorū.* Our lord loketh on the wretched  
men/to the entent y after a lytell whyle they shall neuer  
be remembred after to the honour of god & theyr cōmen-  
dacyon. But by the good soules whiche here pacyently  
take tribulacyon our lord shall euer haue honour/& they  
also shall haue perpetuall laude & cōmendacyon/lyke as  
we se in y chirche of god cōtynuall honour done to god by  
suche as haue greatly suffred for god & for theyr synnes  
in this lyfe. There was neuer kyng in this worlde in so  
greate honour as now is some saynt whiche was afore  
tyme but a pooze man or a pooze womā/& in theyr tyme  
were lytell set by amonge the people of the worlde. And  
therfore sayth the prophete. *Mimis honorati sunt amici  
tui deus.* Thy frendes good lord are hyghly honoured.  
Of the ryche man of whome is spoken in the gospels of  
Luke/whiche was cloked in purple & rychely fed euery  
daye/the people of this worlde dyd lōke/& dyd hū greate  
reuerence/but almyghty god lytell attended hym ne the  
the cōpany of heuen/for he lytel attended y people of our  
lord/& contrarywysse fewe gaue kepe to the pooze lazar  
that laye at his doze & desyred but the crōmes y fell from  
his table/& none was gyuen hym/but almyghty god &  
the heuenly creatures behelde hym lyenge with greate  
payne afore the gates of this ryche man. And that was  
shewed in theyr departynge fro this lyfe/for there was  
sent of god a ryall embassade of aūgels to receyue y soule  
of the lepre/and to brynge it with greate ioye in to Abra-

hams bosom. And the soule of the ryche man that had prosperite & felicitye of this worlde was buried in hell / & there it is yet / for in hell is no redempcyon. Chose þ now whether thou wylt that þ syght of our lord be set vpon the for thy pacyence in the tyme of thyn aduersite & thereby to haue this cōforte whan thou shalt departe fro this worlde / or to haue thy pleasure after þ trāsytoz crowne of this worldly prosperite & in maner be forgotten of god & the dwellers of heuen / & at the houre of deeth to be taken with þ terryble tyaūtes of hell / & thyder to be brought to dwell without hope of remysyon of synne or delyuerāce of payne for euer without ende. There was neuer Emperour ne kynge that had so great pleasure to se his seruaūt fight for his loue as almighty god hath in them whiche that bere pacyently tribulacyon agaynst all the malyce of þ deuyls for his sake. There is no greate euill done in this lyfe but it is soone shewed amonge the company of hell. So there is no greate thyng of perfeccyon done ne suffered in this lyfe but it is shewed in the courte of heuen to theyr greate ioye. Than se that þ suffre ioyfully payne & tribulacyon as þ wylt þ god & the heuenly myltitude haue ioye in the / & greatly desyre that þ shalt be felawe with them in theyr beatytude and felicitye.

**T**he .xv. cōsolacyon is to remembre that our lord sendeth the tribulacyon to make the to come to knowlege / not onely how thou sholde rule thy selfe accordyng to þ pleasure of hym / but also that he hath ordeyned the to be a teacher of other. For lyke as none can so cōfortably dele with a sycke persone as the phisycyon that hath ben in the same sycknes afore / so none can gyue so cōfortable counseyle to a soule in trouble as that persone



the Whiche afore tyme hath had suche trouble / & by the  
grace of god hath well guyded hymself therein. As saynt  
Paule sayth. Tribulamur pro vestra exhortatione et sal  
lute. We are troubled for your exhortacyon and ghostly  
helth / as who sayth / our lord sendeth vs trouble to the  
entent that we sholde teche you bothe by example of pa  
cyent suffryng / & also by holy exhortacyon of worde þe  
be obedyent for the greate rewarde that is ordeyned for  
pacyence in trouble. And þe by lyke reasons as we fynde  
in our selfe by the inwarde techynge of our lord / wher  
by we moze ioyfully take tribulacyon / suche or lyke we  
sholde shewe to you for to make you lyke wyse pacyently  
to suffre aduersite / & lyke as the good soule whiche is in  
trouble techeth another bothe in worde & in dede how it  
shall pacyently & holyly take tribulacyon / so that it hath  
ordeyned for it double rewarde in þe glozy of god. Thus þe  
shalt haue rewarde of god in that thou pacyently suffrest  
sycknes & trouble thankfully in thy selfe. Also thou shalt  
haue rewarde that thou shewest thy pacyent takynge to  
other / to the entent to gyue them good example / & to the  
laude of god pryncypally / and not to thy comendacyon.  
Also thou shalt haue rewarde in that thou techest with  
thy mouth to other / after the good mocyons and medita  
cions that thou felest in thy selfe / wherby thou felest thy  
selfe confortted in thy payne & trouble / and in the ioye of  
heuen thou shalt haue synguler rewarde of glozy by eche  
one of them whiche are profyted here by thy techynge.  
And they shall gyue the thankynge euerlastyngly for  
the ghostly helpe that they haue had of the here in this  
lyfe. And so thou whiche blest all thy tribulacyons vnto  
the profyte of many / thou shalt haue greate ioye gyuen  
to the by tribulacyon / as the prophete Danyell sayth.

*fulgebunt iusti tanq̃ stelle in ppetuas eternitates: et sicut splendor firmamenti qui ad iusticiā erudiunt multos.*  
The ryghtwysse man shall shyne as sterres/ & those that teche other to lyuely ryghtwysly shall shyne as the hole firmament. Thus lyke as the lyght of y<sup>e</sup> firmament the whiche conteyneth the sonne/ the mone/ & the sterres/ so the glozy of those y<sup>e</sup> teche other to do & to suffre vertuously/ shall passe the glozy of those that are not suche teachers. Wherfore I counseyle the/ in tyme of thy payne & trouble that thou apply thy mynde diligently to lerne well for to take thy trouble to y<sup>e</sup> good example of other/ that y<sup>e</sup> maist be nombred amonge y<sup>e</sup> glozyous multytude of teachers.

**T**he .xviij. cōforte is to remembre that our lord by the hygh prouydence of his wysdome and moost ryght ordre of his iustyce hath made this statute/ that y<sup>e</sup> whiche hast lost hys by prosperite & false inordynate pleasure of this woꝛlde/ thou shalt fynde hym agayn by aduersite of payne & tribulacyon/ as it is woꝛyten in y<sup>e</sup> boke of Deutro. *Inuenies enim si cū toto corde inquiras eū et tribulatione.* Thou shalt fynde hym yf y<sup>e</sup> seke hym with all thyne hert in tribulacyon. How glad mayst thou be whiche art set by the very ordynance of our lord in that waye & state that thou mayst fynde hym yf thou wylte. Peraventure thou wylte saye/ syr yf I vnderstode that this payne & trouble that I fele at myne herte or in my body came of our lord/ I wolde be glad therof/ & it shold be welcome to me/ but I thynke that I am y<sup>e</sup> cause therof my selfe. To this I say/ that what soeuer sorowe that thou hast in herte or payne in body/ god is the principall cause therof/ and it is ordeyned by his wyll & ryghtwysnesse that y<sup>e</sup> shalt haue it. He gyueth payne in this woꝛlde



Whiche he shall gyue ioye in y other woꝛlde / & the deuyl  
is pꝛyncypall cause of synfull pleasure in this woꝛlde /  
Whiche shall turment and punyssh the bayne occupied  
soules in the other woꝛlde. It is laborous & paynfull to  
the to seke god thus With so greate fere in tribulacyon /  
Wherfoze in thy sekynge remembre the fyndyng of hym  
how ioyful it shall be to the / for þ shalt fynde hym therby  
yf þ take it thankfully / Whiche shall turne all thy payne  
in to pleasure / thy sorowe in to solace / thy transytoꝝ ad-  
uersite in to perdurable ioye & pꝛsperite. Wherfoze sayth  
the pꝛophete. *Letetur coꝝ querentiū dñm: querite faciem  
ei⁹ semp.* They haue cause to haue a lyght hert Whiche  
seke our loꝛd / Wherfoze seke ye euer þ ioyfull face of hym  
The payne of sekynge is bytter / but he is swete Whome  
thou sekest by payne / & yf thou seke hym by payne to the  
entent that thou wold be a louer of hym / thy payne shall  
appere the lesser / as Dauid sayth. *Letetur in te oēs qui  
querūt te.* All those that seke the / they shall be lyghtned  
in the. But the beestly folke that ordeyn not theyꝝ payne  
as a meane Wherby they sholde come to our loꝛde / but  
onely take it as a grefe to theyꝝ body / & lytell oz nought  
remēbꝛe What pꝛyete theyꝝ soule may haue therby / they  
are very woo Withall / for they hate moze the mysery of  
payne than þ mysery of synne / & moze labour to auoyde  
thinges to theyꝝ displeasure than to þ displeasure of god  
And yet our loꝛde kepeth suche folke in payne to suche a  
tyme tyll he haue made them to set lytell by themselves / &  
be moze redy to apply them to do after his Wyll than af-  
ter theyꝝ owne Wyll / lyke as þ mayster ceaseth not to pu-  
nyssh the his seruaūt tyll suche tyme that he hath brought  
hym to Werke after his Wyll / specially Whan it is suche  
a seruaunt that he hath a fauour to hym / & Wyll not put

Note oz myꝝ.

¶

hym from hym. Thou wylte perauenture saye / a they  
speke falsly vpon me & sclaundze me / how can this come  
of god / for this is deedly synne / and no synne may be ini-  
puted to god. To this I answer / that our lord of this  
secrete dome and vnknown iudgement suffreth the to  
synne / & of that synne he wylle werke vertue in the / and  
make the to haue wylle to forsake synne / whiche wylle com-  
meth of sorowe & confusyon that thou hast in thy selfe / &  
this payne of sorowe whiche thou felest byte thyne herte  
ryght bytterly cometh of god / & also the good wylle that  
soroweth therof in forsakynge of synne / & therfore y<sup>e</sup> pro-  
phete sayth. Imple facies eoz ignominia / et queret no-  
men tuu dñe. Fulfyll y<sup>e</sup> faces of they<sup>r</sup> soules with shame  
& rebuke / and than they shall seke the. And therfore our  
lord suffreth many a soule to fall in to great and openly  
known synne / wherby they haue great shame / and are  
brought therby to forsake synne / & to set ryght lytell by  
themselfe whiche befoze made to moche of themselfe / &  
had great pryde & bayngloze in the good name & repozte  
that was made vpon them. And by this comyn shame &  
shamefull repozte whiche goth vpon them / this bayne  
pleasure is clene taken from them. Thus god is so good  
that he suffreth none euill to be done in the worlde / ney-  
ther in his electe chyldzen / but of y<sup>e</sup> whiche that he wer-  
keth a greate auayle to them. They shall clerely se vpon  
the daye of iudgemēt / that lyke as they neuer dyd good  
thyng vnrewarded / so they neuer dyd euill thyng but  
that our lord dyd werke great auayle therof to they<sup>r</sup> re-  
warde. Yf thou sekest our lord in the waye of paynfull  
pouerte / and wantest suche thynges as are necessary to  
thy lyuynge & sustentacyon / remembre that yf thou pa-  
cely take thy pouerte / thou shalt haue y<sup>e</sup> greatest ry-



chesse that euer was / for thou shalt haue god hymself / &  
all the rychesse that he hath shall be thyne / as he sayth in  
the gospell. *Omnia mea tua sunt.* All my rychesse are thy  
rychesse. Than be thou glad to bere thy pouerte ioyfully  
for a whyle / Whiche hastely shall be made so ryche. It  
were a great pleasure to a pooze man to haue promysed  
the rychesse of a temporall kynge / but moche more plea-  
sure it is to a faythfull soule to haue promysed the inest-  
mable rychesse of god / Whiche is the kynge of kynges / &  
lorde of lordes. Thou sayst perauenture / *lyz* I haue lost  
my bodyly helthe / Wherby I myght haue done many  
good werkes to the honour of god & profyte of my soule /  
and fro these I am letted now by great sycknes / & often  
tymes I fere deth. I answered the in this / that perauen-  
ture whan thou haddest thyne helth thou occupied the  
full symple / & more thou bled it to thy pleasure than to  
the pleasure of god / & thou sholde haue comen to more in-  
couenyentes therby yf thou had contynued therein. And  
for mysbyng of thyn helth our lorde hath sent the now  
this sycknes / & there as thou wolde not serue hym well  
in the tyme of thy helth in well doynge / serue hym well  
now in the tyme of thy sycknes by good suffrynge. But  
be thou sure that yf thyn helth had ben more to his plea-  
sure than sycknes þ sholde haue had it / standyng þ he is  
the princypall cause of all bodyly sycknes / & there þ ledest  
thy bodyly helth whiche is better to the than all the ry-  
chesse of the worlde that þ getest agayne therby yf þ gra-  
cyously take it / Whiche goodes passe thy bodyly helth / &  
all bodyly rychesse of þ worlde / that is to saye / þ grace of  
our lorde in this worlde w vertue of mekenes / payence  
and charite and fleshely payne is the specyall remedy to  
auoyde fleshely synne / for in þ tyme of payne wyll hath

but lytell pleasure in remembraunce of fleshly delectacyon/  
and therfore yf it be tempted it is the more stronger to re  
syst it/ & therfore sayth y apostle. Cū ifirmoz fortioꝝ sum.  
Whan I am seke in my body/ I am y stronger to resyst  
the temptacyon of vyce in my soule. By payne the seke  
p̄sone is brought to set lytel by hymself/ for yf it be full of  
payne it setteth lytel by p̄cious clothes/ it setteth lytel  
by woꝛshyp & woꝛldly honour. And that p̄sone is meke  
Whiche setteth lytel by hymselfe/ but payence is more  
paynfull/ that is to saye/ Woꝛfully & thankfully to take y  
sycknes With hande & herte to gyue laudynge to our loꝝd  
therfore. Neuerthelesse a faythfull soule remembrynge  
those p̄ofytes that come by sycknes is full glad therof/  
and confoꝛmeth his Wyll to the Wyll of god/ but this pa  
cyence to god must haue charite to those y are aboute it.  
yf thou haue these thye/ that is to saye/ mekenes in lytel  
settyng by thyself/ obedyence & paciencie to god/ & charite  
to suche as be aboute y Without chydynge & bꝛaulyng  
than hast thou great wytnesse/ Whiche shall brynge the  
to the gloꝛy of god & to y crowne of vyctoꝛy. ¶ How glad  
mayst thou be to seke thy loꝝde god/ and fynally to fynde  
hym by sycknes/ Whose gloꝛyous syght is of so greate a  
pleasure/ that y woldest chose to suffre y greate paynes  
of hell longe tyme after a shott syght/ so that y myght se  
hym agayne. And yf a soule that is in the paynes of hell  
myght se hym/ the greate ioye of the syght of god sholde  
stoppe for the tyme all y paynes of hell that it sholde fele  
none/ for that ioye shold so fulfyll the Wyll w̄ delectacyon  
& pleasure/ that it sholde fele no payne/ for there shold no  
place be lefte for ony contrary felynge. In this lyfe is no  
pleasure so great/ but there is payne moche more/ but in  
this lyfe there shal be pleasure incomparable more than



ony payne may be now. I exhorthe the to seke thy lord  
truly by tribulacyon & payne whiche hath sought the &  
foude the by incōparable moze payne than thou whiche  
hast lost hym mayst suffre to fynde hym agayne.

**T**he .xviiij. cōforte is to remēbre that our lord hath  
sente the tribulacyon to the entent that he wyl  
make the aserde to offende hym / for comynly our frayle  
nature refuseth no thyng whiche is pleasaunt to it / ex-  
cepte it be moued of fere / and many there are whiche for  
lacke of perfyte fayth fere ryght lytel þ paynes to come /  
wherfore suche sholde be taken in the snares of þ deuyl  
and fall to cōtynuaunce in synne / yf that our lord of his  
greate mercy dyd not sende them payne & tribulacion in  
this p̄sent lyfe. But he kepeth them so occupied with  
fere & bytternes of payne þ theyr mynde is withdrawen  
fro theyr disordynate pleasure. And yf they haue the spe-  
ciall grace to thynke that theyr payne is mede to them  
from our lord to make them to flee synne / and maketh  
them to put them in great fere to synne / & maketh them  
to flee it. Wherfore Job spekyng of suche sayth. *Terres  
bit eos tribulatio et angustia. Tribulacyon & anguysshe  
shall fere them.* Many there are whiche as yonge chyl-  
dren that haue lytel vse of reason lyue all after sensualite  
and pleasure of theyr fleshe / & that is theyr great spote  
and delyte in this worlde. And oftentymes in þ myddes  
of theyr playenge tyme without ony warnyng they are  
called out of this worlde to theyr accounte & iudgement  
where the sentence of dampnacyon is shortly gyuen of  
them / and forthwith they are put in to the payne of the  
vengeable fyre of hell / where as they shall abyde euer  
without ende. That soule whiche fleeth synne princi-

pally for fere of payne or worldly shame/or for any other  
 creature/it shall haue no rewarde therfore in heuen/but  
 yet by þ it offendeth lesse to god than it sholde haue done  
 yf it had no suche fere/and sooner ryseth to grace. This  
 fere of payne is called a scruple fere/for thus fereth þ ser  
 uant to offende his mayster/bycause he fereth he sholde  
 haue greate strokes & punysshement. But þ good childe  
 fereth his father principally for loue that he hath to hym  
 and bycause he wolde not offende hym. And ryght so the  
 good wyfe loueth her husbände/& for loue that she hath  
 to hym she wyll not offende hy. But þ euyll wyfe fereth  
 moze to make transgression of her spousage than for fere  
 of god. It is merytours & shall haue great rewarde of  
 our lord whan a soule fleeth synne for the loue of god/&  
 bycause it wolde not synally be seperate from hym. Ne  
 uerthelesse for scruple drede þ soule is brought to chylde  
 drede oftentimes. Than sythen no thyng shall departe þ  
 soule fro god & bringe to ppetuall payne but onely synne  
 and our lord sendeth þ payne to depart þ fro synne/than  
 he wyll by temporall payne deliuer þ fro eternall payne  
 and ioynethe to hym in perpetuall gloze/wherfore yf þ  
 lyfte thy mynde to god in þ tyme of payne & tribulacyon  
 seyng so fatherly as he dealeth with the/& what ppyte  
 he ordeyneth to come of thy payne & trouble/thou ought  
 to take it pacyently/and gyue hym greate laude & pray  
 syng therfore/whiche thus mercifully dealeth w the.

**T**he xxiiiij. consolacyon is to remembre how our lord  
 prouydeth for the whiche art in tribulacyon (yf þ  
 take it well) that after thynne herte be constrained to go  
 with anguysshe of payne/it shall be dylated with ioye &  
 opened ayen/as þ prophete sayth. In tribulatione di



latasti michi. Thou hast dylated by tribulacyon myne  
herte to me. And as it is Wryten in the boke of Thobye.  
Post tribulationē et fletū/exultationē infūdīs. Thou gy-  
uest to þ herte after tribulacyon & wepyng/ioye & glad-  
nes. There is none after the ordynate lawe of our lord  
that cometh to greate gladnes in hym but after greate  
sorynesse of this lyfe/ & specyally yf þ sorowe & trouble be  
taken for the loue of god in ordre to hym / as þ prophete  
sayth. De torréte in via bibet: ppterea exaltabit caput.  
He shall drynke of the bytter water in the waye of tribu-  
lacyon/ & therfore he shall exalte afterwarde his heed w  
ioye in good delectacyon. That thyng whiche maketh  
man or womā to set lesse by themselves/ þ disposeth them  
to make more of god. Somtyme a persone is made to set  
lesse by hymselfe by mysery of synne / for many one that  
make right moche of themselves/ when they are fallen in  
to greate & abhomynable synne/ than they are ashamed  
& abhorre with themselves. And after this lytell makynge  
of themselves/ they begyn to lerne to make moche of our  
lord / & come as Mary magdaleyn dyd to greate grace  
& pleasure in god. By mysery of payne also many come  
to the same pleasure in god/ and that is the better waye/  
for mysery of synne can neuer be good / and the tyme is  
lost of ghostly profyte as longe as a soule is in this my-  
sery/ & our lord hateth this wretchednes of synne. But  
wretchednes of payne (yf it be well taken) is of greate  
pleasure to our lord/ and it is of greate meryte/ and the  
tyme is well spende/ they that be in this mysery well  
take. Wherfore I exhorte the whiche hast had pleasure  
in synne of the worlde / haue pleasure in god take pa-  
ciently payne & tribulacyon/ & than thou shalt lerne too  
make moche of god/ & he shall make moche of the.

**T**he .xix. consolacyon is to remēbre how a dull soule  
by tribulacyon is made quicke to serue god / as  
the prophete sayth. Si ambulauero in medio tribula-  
tionis uiuificabis me. yf I shall walke in the myddes  
of tribulacion thou shalt receyue & quicken me. Lyke as  
a dull seruaūt by strokes is made sharply to apply his  
labour / so are dull soules whiche haue lytell appetyte to  
serue god be made to spende theyr tyme the better in the  
seruyce of god / & specyally suche as haue grace to remē-  
bre what payne that he suffred for them / this sayth is  
quickenyng & lyf to them / as saynt Paule sayth. Quod  
enim uiuo in fide filij dei uiuo / q̄ dilexit me et tradidit se-  
metipsum p̄ me. My lyfe is in ȳ sayth of the sone of god  
whiche loued me / & dyd offre hymself wylfully to suffre  
great paynes for me. Perauenture thou wylt saye. He  
thynketh I serued god better whan I was out of payne  
and tribulacion / for than I had my liberte of my mynde  
now I am constrayned with payne to haue my mynde  
so of god / that I can but lytell remembre god belyde it.  
To this I answer / that yf thou hast ben well occupied  
the tyme of thy prosperite by good werkynge / now thou  
art well occupied the tyme of thyne aduersite by good  
suffrynge / & bothe these are requysyte to p̄fyte lyuynge  
yf thou mayst not multiply so many good dedes as thou  
dyd befoze / yf ȳ haue pacyence in thy tribulacyon than  
thou hast one thyng that is worth many thynges / and  
this vertue of pacyence can neuer be had but in sharpe  
aduersite / lyke as the swete rose groweth on the sharpe  
thornes / so groweth this swete & soft vertue of pacyence  
on ȳ sharpe thornes of paynes & tribulacyons / wher-  
foze I counseyle the to take pacyently tribulacyon / and  
thanke god hertely therof / & than thou hast the vertue



of perfyte sufferynge/Wherby thou shalt obteyne of our  
lorde after thy payne be past the vertue of good doynges.

**T**he .xx. consolacyon & conforzte in tyme of tribula-  
cyon is to remēbze how it werketh to þe pꝛecyous  
crowne of gloꝝy/as the pꝛophete pꝛaye sayth. Dñs coror-  
nabit te tribulatione. Our lorde shall crowne the by tri-  
bulacion. Thus all the blessed multytude in heuen haue  
goten theyꝝ crownes/ of whome þe aungell sayd to saynt  
Johñ euāgelyst. Hi sūt q̄ venerūt ex magna tribulatiōe  
sed absterget de⁹ lacrimas ab oculis scōꝝ: et iam nō erit  
ampli⁹ neqꝫ luct⁹ neqꝫ dolor/ qm̄ pꝛioꝛa trāsierūt. These  
are those that are comen fro greate tribulacyon/ but our  
lorde shall wype awaye the teres fro the eyen of the holy  
folke/ & they shall neuer after haue wepyng ne sorowe/  
foꝝ all þe fyrst occasyons of sorowe are passed w̄ those that  
are in blysse/ & it is impossyble þe they sholde fele the leest  
payne oz sorowe þe myght be thought. Thus the apostle  
wyrteth of our sauour. Humiliauit semetipsum fact⁹  
obediēs bñqꝫ ad mortē/ mortē autē crucis pꝛpter qđ deus  
exaltauit illū: et donauit illi nomē qđ est sup oīne nomen:  
vt in noīe Jesu oīne genu flectat celestīū terrestriū et in-  
fernoꝝ. Our sauour made hymself obedyent to þe grete  
payne & tribulacyon of þe crosse/ Wherfoze þe father hath  
gyuen hym a name aboue al names/ that in the name of  
Jesu euery knee be bowed of heuē/ of erth & of hell/ that  
is is saye/ that all creatures shall be obedyent vnto hym  
whiche was so obedyent to þe Wyll of þe father foꝝ to suffre  
so great payne & trouble. Thou whiche desyrest to come  
to the greate felicity & ioye of god/ thou mayst not loke to  
haue rest & pleasure in this lyfe/ foꝝ none may haue the  
falle felicity of this woꝛlde & the true felicity of that other

Woꝛlde/Wherfoze the apostles of god dyd forsake þ̄ pleas-  
sures of this woꝛlde & toke them to a paynfull lyfe/as þ̄  
apostle sayth. Nos stulti ppter xpm ifirmi et ignobiles  
esurimus/sitimus/mūdi sumus/colaphis cedimur/in-  
stabiles sumus/labozamus manib⁹ n̄ris operātes/ma-  
ledictionē et b̄ndicim⁹/psecutionē patimur et sustinem⁹  
blasphemamur et obsecramus/tanq̄ purgamēta hui⁹  
mūdi sum⁹ omnē periplima. We are (sayth saynt Paule  
of hym self & the other apostles) taken as fooles for that  
we lyue as þ̄ discyples of Chꝛyst/& are taken as folke of  
lytell valure/& as lytell to be set by/we are hongry/we  
are thꝛasty/we labour for our lyuyng with our handes  
werkynge/we are beten/we haue no place to abyde in/  
we are naked wantynge clothes/the folke curse vs/& we  
blessē them/they persue vs to hurt vs/& we suffre them  
they speke dishonourably of vs/& we praye for them/we  
are reputed as the fylth of þ̄ strete & as the paryng of an  
apple whiche as no profyte is cast awaye. The lyues of  
these holy apostles were al in trouble & payne/and now  
they be replenysht with ioye & shall neuer haue payne  
therfoze arme the with pacyence to take payne & tribula-  
cyons / for though they styngē sharply now/they shall  
brynge þ̄ to greate swetnes. Therfoze sayth þ̄ prophete.  
Circūderūt me sicut apes. They haue comen aboute  
me as bees/þ̄ bee styngeth but she bryngeth forth swete  
waxe & hony. So tribulacyons styngē sharply but they  
brynge forth the waxe of ghoostly werkes whiche shall  
brenne clerely in þ̄ soule with þ̄ clere syght of þ̄ visyon of  
god & also the hony of the fruycon. Thou than þ̄ wolde  
come to this blessed visyon and glozyous fruycon of god  
lerne in this lyfe to loue tribulacyon for the greate ioye &  
cōsolacyon whiche þ̄ shalt haue by tribulacyon. Remēbre



that our lord hath ordeyned the in this lyfe to haue no  
 rest but trouble & batayle/ as the holy man Job sayth.  
*Militia est enī vita hoīs sup terrā.* The lyf of man vpon  
 the erth standeth in batayle & knyghthode. Thou must  
 batayle with thy fleshe in tyme of helth with fastynge  
 watchynge/ & with sharpe clothynge/ prayenge & with  
 greate labourynge/ & in þ tyme of sycknes þ must fyght  
 agaynst it with pacyence & ioyful suffrynge/ & gyuyng  
 therfore synguler louyng to our lord. Thou must fyght  
 with þ worlde in slepyng euyll felawshyp & euyll exam-  
 ples therof/ & do good agaynst euyll. Thou must fyght  
 agaynst þ euyll thoughtes & euyll suggestyons of þ de-  
 uyll by great labour to put them soone out of thy mynde  
 and labour to lyfte thyne herte to god/ & for to gete good  
 thoughtes agaynst euyll. Thus I counseyle the to fyght  
 this good batayle of fayth þ thou mayst haue in reward  
 euerlastyng lyfe/ þ in the daye of thy departyng þ mayst  
 saye w<sup>th</sup> saynt Paule/ remembre thy lyfe. *Bonū certamē  
 certauī/ cursum cōsummaui/ fidē seruauī: de reliquo repo-  
 sita est michi corona iusticie quā michi dabit dñs i illa die  
 iustus iudex.* I haue had in þ tyme of my lyfe a good bas-  
 tayle/ & now I haue made an ende of þ course of this lyf.  
 I haue kepte my fayth/ now I trust in my lord to re-  
 ceyue þ crowne of ryghtwysnes/ whiche crowne in that  
 daye whan I shall come to hym þ ryghtwys iudge shall  
 gyue it to me. Our lord Jesu by þ merytes of his passyō  
 gyue vs grace pacyētly in this lyfe to take accordyng to  
 his wyll this tēporall tribulacyon/ wherby we may be  
 deliuered from þ endlesse dāpnacion/ & of þ hande of our  
 lord to receyue the crowne of our glorificacyon Amen.

¶ *Finis.*

**Thus endeth the Boke of myrrour of consolacyon and**  
**conforte. Lately imprinted and amended in many**  
**places where ony faute was by Wynkyn de**  
**Worde/dwellynge in Flete strete/at the**  
**sygne of the Sonne. M.CCCC.**  
**xxx.the.xxiiij. daye of Marche.**





